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PREFACE.

NOTWITHSTANDING that a very insidious and active opposition has been carried on against us by those who are emphatically, and not without reason, styled the anti-patriotic party, we have successfully arrived at the completion of our Fourth Volume. Consistently with our motto—"Truth against the World"—we have not suffered the taunts of our opponents to dissuade us from taking a rational and common-sense view of Cymric History—we have been unwilling to acknowledge the principle that all native authorities are false—or to act upon the hypothesis that the Traditions of the Bards are altogether unworthy of credit. On the contrary, it has been our constant aim to harmonize these memorials with classical narratives, and with the facts of Archæology, subject to as little mutual violence as possible. How far we have succeeded in our efforts will be for the candid reader to decide.

It is to be hoped that no symptoms of declension—moral or intellectual—will be detected in the present volume. Indeed, we are firmly persuaded that, in point of talent and interest, it will be pronounced in no way inferior to its predecessors.

Nor can it be said that we are deficient in matter. Our friends have liberally responded to our wishes, and

favoured us with articles, that cannot fail of giving satisfaction and pleasure to our readers in general.

The encouragement that we have received, both from correspondents and subscribers, has induced us to form a resolution of commencing a New Series in the spring of 1858. This step has been deemed desirable with a view to the introduction of important improvements in the general character of the work. A prominent and valuable feature in the New Series will be the publication of MSS. which have not hitherto seen the light. Many of these are extremely curious, and calculated to throw new light upon several points in British History. This is a department, which, we anticipate, will be peculiarly acceptable to those foreign scholars who have already turned their attention to the Literature of the Cymry, and are capable of appreciating its excellences and worth.

We expect, moreover, to introduce into our pages, from time to time, papers illustrative of Celtic subjects in connection with Britanny, Cornwall, Ireland, and Scotland, as well as with our own native land.

The publication of the Journal will henceforth be placed on a firm basis, beyond the power of ill-natured persons to disturb.

We beg to tender our thanks to those kind-hearted friends who have assisted us in our labours, and trust that they will continue their favours. Wales demands this tribute at the hands of her children :—

"Cas gwr na charo
Y wlad a'i macco."

THE

CAMBRIAN JOURNAL.

ALBAN EILIR.

(VERNAL EQUINOX.)

THE TRADITIONARY ANNALS OF THE CYMRY.

CHAPTER XII.

BARDISM—ITS ORIGIN AND CONSTITUTION.

ORIGIN.—We are informed in the Laws of Dyvnwal Moelmud that the gorsedd, or "session of bards," was "the oldest in its origin of the three privileged sessions of the Isle of Britain, under the protection of the kindred of the Cymry."[1] Undoubtedly, as a religious system, Bardism may be regarded as coeval with the original progenitors of mankind, to whom God first revealed His will. This is very clearly implied in our traditions, which speak of the A-wen, or the sacred A, the form of the name of God, as having been given to the first man —Menw.[2]

Its origin, as such, however, is generally ascribed to Seth the son of Adam; thus, in an old bardic catechism,—

[1] Welsh Laws, ii. p. 493. The other two are described as the "session of country and lord," and the "session of federal support."

[2] See Chapter I.

"*Disciple.*—Who first instituted the mode of worshipping and adoring God?

"*Teacher.*—Seth the son of Adam, who first formed the retreat of worship in the woods of the vale of Ebron, having searched and traced the woods until he found a huge oak—a king-tree, vast-boughed, wide-spreading, dense-foliaged, umbrageous. And beneath it he established a circle and resort of worship, which was called gorsedd. It was from hence that the name gorsedd was first given to every resort of worship; and it was in that circle that Enos the son of Seth addressed a vocal song to God."[3]

In its poetic form, its origin is attributed to "Enos, the son of Seth, the son of Adam," who was "the first man, after the expulsion of Adam from Paradise, that praised God and goodness in a vocal song."[4]

"Enos the son of Seth, the son of Adam, was the first who composed a vocal song, and praised God in just poetry; and it was in his father's gorsedd that he first obtained awen, which was awen from God; hence the custom of holding the gorsedd of vocal song in the resort and gorsedd of worship."[5]

When the Cymry landed in Britain, the patriarchal religion that accompanied them received further improvements, of a nature calculated to secure its preservation, as well as to spread a knowledge of its theological and moral principles among the people.

"They established wise regulations and religious rites, and those persons who, through God's grace and His superlative gifts, had received poetic genius, were constituted teachers of wisdom and beneficient sciences, and called poets and gwyddoniaid. The art of vocal song now commenced, which became the vehicle of all traditions and retained truths: as it presented the easiest auxiliary to memory, the most agreeable to meditation, and the most fascinating for intellectual expression. Persons of the above classes were the primitive teachers of the Cymric nation: but they were guided by neither law nor usuage, consequently, many of them became subject to error and forgetfulness; until acting in opposition to the name of God and His truths, disorganization, spoliation, and every iniquity ensued."[6]

[3] Iolo Morganwg's MSS. unpublished.
[4] Cyvrinach y Beirdd, p. 20.
[5] Iolo Morganwg's MSS. unpublished.
[6] Iolo MSS. p. 427.

When the means thus adopted were found inadequate for the object in view, others of a wider character were introduced under the direction of Plennydd, Alawn, and Gwron—hence designated "the three primary bards of the Isle of Britain."[7] They consisted in the institution of three consecutive sessions of progressive authority, which were held respectively at the end of every three years; at which "aspirants in poetry, as students in progress, were instructed and perfected in the mystery of bardism."

"Endowments were, moreover, granted to all bards and their disciples, whence they were designated 'endowed bards by right,' and 'endowed disciples by claim or protection;' the whole being legally substantiated by the assent of country and aristocracy."[8]

It partook now more especially of the character of a "disciplina," and no doubt it was to this epoch of its history that the opinion, current among the Gauls in Cæsar's time, referred:—

"The discipline is supposed to have originated in Britain, and to have been thence translated into Gaul, and even now those who wish to know it more accurately, generally proceed thither for the purpose of learning it."[9]

And a British origin of like nature is similarly accorded to it in the "Institutional Triads," thus:—

"For three reasons are the bards entitled bards according to the privilege and usage of the bards of the Isle of Britain: first, because *bardism originated in the Isle of Britain;* secondly, because pure bardism was never well understood in any other country; thirdly, because pure bardism can never be preserved and continued but by means of the Institutes and 'Voice Conventional' of the bards of the Isle of Britain. For this reason, of whatever country they may be, they are entitled bards according to the privilege and usage of the bards of the Isle of Britain."[1]

[7] Triad 58.
[8] Iolo MSS. p. 431.
[9] De Bell. Gall. lib. vi. c. 13.
[1] Institutional Triads, *apud* E. Williams' Lyric Poems, ii. These Triads purport to have been selected from a MS. collection by Llywelyn Sion, a bard of Glamorgan, about the year 1560. "Of

The form which Bardism assumed under the supervision of Plennydd, Alawn, and Gwron, was considered so essential and final, that, as before observed, those personages have been distinguished as "the three primary bards of the Isle of Britain." "Yet there had been bards and bardism before, but they were not completely methodized, and they enjoyed neither privileges nor established customs, but what they obtained through gentleness and civility, and the protection of the country and the nation, before the time of these three."

CONSTITUTION.—Originally what is now called Bardism was distinguished as *gwyddiaeth*, and its teachers were termed *gwyddon*, men of science.

"Before the time of Prydain, the son of Aedd Mawr, no persons existed who were versed in national and genealogical knowledge, except the Gwyddoniaid; and because neither ordinance nor voice conventional was known to that order, much knowledge, traditional love, and national information, became lost to the Cymric race."[2]

In an ancient fragment, entitled "A Dialogue between a Master and his Pupil," the following question and answer occur:—

"*Pupil.*—Pray, who were the first that preserved memorials and sciences, and gave instruction in wisdom?

"*Master.*—The *Gwyddoniaid;* that is, they were wise men of the nation of the Cymry, who preserved the sciences, and the wisdom of bardism, by means of the memorial of vocal song, and who gave instruction in them; and the sciences of the Gwyddoniaid had neither privilege nor license, except what was obtained from courtesy; neither system nor chair."[3]

Also in another,—

"*Disciple.*—What name was first given to the sages of vocal song and praiseworthy sciences?

"*Teacher.*—One was called *Gwyddon,* and many *Gwyddoniaid;* and they were so designated from their habit of pursuing

this manuscript," says E. Williams, "I have a transcript; the original is in the possession of Mr. Richard Bradford, of Bettws, near Bridgend."—(1794.)

[2] Voice Conventional, *apud* Iolo MSS. p. 430.

[3] See Coelbren y Beirdd, p. 38.

science in the woods, and under trees, in sequestered and path less localities, for the sake of quietness, and with the view of studying inspired lore and divine sciences, and for the sake of imparting instruction in sciences to such as sought it, and desired rational wisdom and divine genius."[4]

The term *gwyddon* passed into other languages; and relics of it are the Indian *Budha*, the Persian *Wudd*, the Scandinavian *Wod*, the Gothic *Woden;* also, *veda*, *video*, ειδεω.

When the poetic element was engrafted upon the system, the term *Prydyddion*, poets, was sometimes applied to the said teachers.

"Those persons who, through God's grace and His superlative gifts, had received poetic genius, were constituted teachers of wisdom, and beneficent sciences, and called *Prydyddion*, and *Gwyddoniaid*."[5]

It would appear from this extract that the primitive priests of the Cymry were not necessarily confined to heads of families, but that they were selected out of the people indiscriminately, in consequence of their superior abilities and attainments.

"Plennydd, Alawn, and Gwron, were of the order of Gwyddoniaid, and professed to know traditionally much of the learning, that had appertained to the Cymric race from time immemorial."[6]

They, however, extended the order, dividing it into three classes, according to the requirements of the times and circumstances, and in conformity with its numerical principle. We have henceforth the Derwydd, (Dar-wydd,) druid, the Ovydd, (Go-wydd,) ovate, and the Bardd, bard.[7] They are thus noticed, together with their respective duties, in the "Voice Conventional of the Bards of the Isle of Britain:"[8]—

"The bards of the Island of Britain are divided into three kin-

[4] Iolo Morganwg's MSS. unpublished.
[5] Roll of Tradition, &c., *apud* Iolo MSS. p. 427.
[6] Voice Conventional, *apud* Iolo MSS. p. 430.
[7] Dar-wydd means a man of science, *par excellence;* Go-wydd, an approximate man of science; and Bardd, (Bar-wydd,) the conspicuous or inspired sage.
[8] Iolo MSS. p. 437.

dred orders, according to the rights of primitive bards; and every member of those three distinctive classes is called a primitive bard, being so by common origin, according to the ordinance, usage, and rights of the primordial gorsedd of the bards of Britain, in the time of Prydain, the son of Aedd the Great. The first order is that of poets, or primitive bards positive, called also primitive bards according to the original institution,—a distinction which no one can attain but a poet of innate and scientific genius, and of progression; and the duties incumbent on this class are,—to compose poetry, to perpetuate the traditions of rights and usages, and to rescue bardism from corruption and oblivion. The second order is that of ovates, who are not expected to have undergone progressive discipline, but depend on prospective graduation at gorsedd; for an ovate is simply a person of innate genius, application, and chance; and his duties are,—to improve and enlarge knowledge, and to submit his performances to the judgment of gorsedd, until declared efficient in authority. The third order is that of druids, which must be appointed either from the class of poets, or that of ovates, by the verdict and judgment of gorsedd. A druid acts in accordance with reason, circumstance, and necessity; and his duties are,—to instruct, hold subordinate chairs and conventions, and keep up Divine worship at the quarterly lunar holy days. It is incumbent on him, also, to initiate persons into the secrets of bardism, and to inculcate goodness, wisdom, and good morals. The rights and appellation of primitive bard appertain to every member of each of the said three orders; the whole of them being co-equal in privileges and dignity."

To the same effect is the statement of the Laws of Dyvnwal Moelmud:—

"Three branches of the art of bardism: first, the primitive bard, or a bard licensed by privilege, having his degree, and his privilege, by discipleship, from an authorized teacher who is a presiding bard, and upon him depends every memorial of art and sciences, so far as they may be in his department, as being an authorized bard of degree and privilege, and, likewise, every memorial and record of country and kindred, in respect to marriages, and kins, and arms, and territorial divisions, and the privileges of the country and kindred of the Cymry. Second, the ovate, having his degree under the privilege of genius and commendable sciences, which he shall exhibit authenticated, and for which he shall be able approvedly to answer before a customary and legitimate session of bards; or, when that shall not be, before a lawful and authorized congress, under the

patronage of the lord of the territory, or twelve of his judges of court, or of twelve justices of court, where that is customary; and discipleship shall not be required in respect to him, nor other claims, than as to authorized sciences. And this is for the purpose of protecting sciences, lest there should not be found customary teachers, and consequently that the sciences and art of record and wisdom should pass into oblivion, from a deficiency of systematic teachers and disciples; and, likewise, for the purpose of improving and increasing the sciences of art, by adding everything new to them, by the judgment of teachers and wise men, and thence to establish and give them authorized privilege, and also against precluding sciences of wisdom, which might spring from the natural burst of genius and intuitive invention. Third, the druid bard, who is to be a presiding bard, graduated and warranted as to wisdom and sciences, and of elocution to demonstrate judgment and reason in respect to sciences; and his function is to be under the privilege of a grant by the discretion and induction of a customary session, authenticated by the vote of session, by ballot; and his function is to diffuse instruction, and to demonstrate the sciences of wisdom and religion in the session of the bards, and in court and in llan, and in the house wherein his office is performed."[9]

A shorter description is added from the "Institutional Triads:"—

"There are three orders of the primitive bards: the ruling bard, or primitive bard positive, according to the rights, voice, and usage of the bardic conventions, whose office it is to superintend and regulate; the ovate, according to genius, exertion, and incident, whose avocation it is to act on the principles of inventive genius; and the druid, according to the reason, nature, and necessities of things, and his office is to instruct."[1]

Strabo mentions the same orders as existing in Gaul. His words are these:—

"And among the whole of them (the Gauls) three classes more especially are held in distinguished veneration, the bards, the ovates and the druids. The bards are chaunters and poets. The ovates are sacrificers and physiologists. The druids, in addition to physiology, practice ethic philosophy."[2]

The three religious eras or dispensations of the Cymry

[9] Welsh Laws, p. 511.
[1] *Apud* E. Wjlliams' Lyric Poems, ii. p. 230.
[2] Geograph. lib. iv. p. 275.

are thus distinguished in the "Triads of Privilege and Usage:"—

"The three principal instructions which the nation of the Cymry obtained: the first from the age of ages were the *Gwyddanod*, before the time of Prydain the son of Aedd Mawr; the second was *Bardism*, as it was taught by the bards when they had obtained it; the third, the *faith in Christ*, which was the best of the three."

Chapter XIII.

BARDISM—THE GORSEDD.

All matters appertaining to bards and Bardism were transacted at a gorsedd, which was publicly held within a circle of stones.

The following extracts from the "Voice Conventional" describe the proper site, and the mode of forming the circle:—

"A gorsedd of the bards of the Isle of Britain must be held in a conspicuous place, in full view and hearing of country and aristocracy, and in the face of the sun and the eye of light; it being unlawful to hold such meetings either under cover, at night, or under any circumstances otherwise than while the sun shall be visible in the sky; or as otherwise expressed:—

"A chair and gorsedd of the British bards shall be held conspicuously, in the face of the sun, in the eye of light, and under the expansive freedom of the sky, that all may see and hear."[1]

"It is an institutional usage to form a conventional circle of stones (cylch cynghrair[2]) on the summit of some conspicuous ground, so as to inclose any requisite area of greensward, the stones being so placed as to allow sufficient space for a man to stand between each two of them, except that the two stones of the circle which most directly confront the eastern sun should be sufficiently apart to allow at least ample space for three men

[1] Iolo MSS. pp. 431, 2.

[2] From *cyn* and *crair*; the *creiriau* shall be described hereafter.

between them, thus affording an easy ingress to the circle. This larger space is called the entrance, (cyntedd,) or portal, (porth,) in front of which, at the distance either of three fathoms, or of three times three fathoms, a stone called station stone (maen gorsav) should be so placed as to indicate the eastern cardinal point; to the north of which another stone should be placed, so as to face the eye of the rising sun at the longest summer's day; and to the south of it, an additional one, pointing to the position of the rising sun at the shortest winter's day. These three are called station stones (meini gorsav); but, in the centre of the circle a stone, larger than the others, should be so placed that diverging lines, drawn from its middle to the three station stones, may point severally and directly to the three particular positions of the rising sun which they indicate.[3]

"The stones of the circle are called sacred stones, (meini gwynion,[4]) and stones of testimony, (meini crair) and the centre stone is variously called the stone of presidency, (maen gorsedd,[5]) the relic of presidency, (crair gorsedd,) the stone of compact, (maen llog,[6]) and the stone of preparation, (maen armerth). The whole circle, formed as described, is called the greensward inclosing circle, (cylch ambawr,[7]) the circle of presidency, (cylch gorsedd,) and the circle of sacred refuge, (cylch gwyngil,) but it is called trwn (throne) in some countries."[8]

The gorsedd is supposed to have been originally identical with the garden of Eden, the garden of the Hesperides, &c. The round form was chosen in reference to the shape or else the circuit of the sun,[9] the especial symbol of the Deity, and it was supposed to represent

[3] These lines would thus represent the name of God, or the mystic mark of Bardism, namely, /|\.

[4] By the Laws of Dyvnwal Moelmud the removal of one of the sacred stones of the gorsedd was punishable with death.—*Welsh Laws*, ii. p. 522.

[5] It was from this stone that the presiding bard delivered his instructions, and conducted the affairs of the meeting.

[6] Hence the name *logan stone*; and being, as it were, *vocal*, owing to the presence of the bard, and, moreover, the point in which the equinoctial and solstitial rays of the sun met so as to delineate the name of God, it might have given origin to the Greek word *logos*.

[7] Πετραι Αμβροσιαι are nought but *meini ambawr*, the stones of the green inclosure.

[8] Iolo MSS. pp. 445, 6.

[9] The Greek χρονος, time, seems to be derived from *cron*, or *crwn*, round.

the material creation, and to typify, moreover, the invisible states, Cylch y Gwynvyd, and Cylch y Ceugant.[1] Hence, the number of stones which composed the circle had always an astronomical bearing; generally, and most anciently, as far as we can ascertain, it seems to have been limited to twelve, indicative of the twelve signs of the zodiac.[2] But sometimes, as at Beiscawen, in Cornwall, the circle consisted of nineteen stones, representing the Metonic, or Indian cycle. At Stonehenge, also, the inner circle consisted of nineteen stones, whilst the outer one was formed of sixty, denoting the sexagenary cycle. The great circle at Abury is supposed to have consisted of one hundred stones, to represent the sun's progress through a period of one hundred years, or a complete century—*cant*, a perfect circle; the lesser of thirty, the Druid age; and the least of twelve.

The zodiac must have been known at a very early period. Tradition[3] and hieroglyphics point to a time when the vernal equinox was coincident with the entrance of the sun into the sign Taurus. A modern writer[4] on astronomy (1830) remarks that "the point Aries has not coincided with the vernal equinox for 2230 years," and it is calculated thus: if we deduct 1830, this will give us

[1] "The invisible things of Him from THE CREATION OF THE WORLD are clearly seen, being understood by the things that are made."—*Rom.* i. 20.

[2] That the twelve stones denoted the twelve signs of the zodiac appears from the fact, that the zodiac was sometimes called "caer gwyddon," the wall of the sage, which could only apply to its terrestrial representation surrounding the presiding bard.

[3] Thus Virgil,—

"Candidus auratis aperit cum cornibus annum Taurus."

Probably the *white* bulls with *adorned horns*, mentioned by Pliny (*Hist. Nat.* lib. xvi. sect. 95) as constituting the druidical sacrifice, were traditionary allusive to this event. The sign *virgo*, in connection with the Cymry, must be very old, as the name Morwyn (*mor*, sea, *wyn*, white, or *ewyn*, foam) indicates; for this is the goddess Lacshmi, who, according to the Indian books, leaped into existence out of the foam of the sea, when it was churned by means of the mountain *Mandar*.

[4] Mrs. Somerville, in her *Mechanism of the Heavens*, p. 182.

400 B.C. (Volney says 388 B.C.) for the period when they did coincide, *i.e.*, when the sign Aries corresponded with the first degree of Aries. The precession of the equinoxes being at the rate of 71½ years to a degree, or 2145 years to a sign of thirty degrees, it follows that 2145 years antecedent to 400 B.C., *i.e.*, in the year 2545 B.C., the point Aries, or vernal equinox, coincided with the first degree of Taurus, and may, therefore, be assumed to be the date of the invention of the zodiac. This would be about 200 before the flood, according to Usher, or 2340 B.C.; but 600 after it, according to Hales, Jackson, and the Septuagint.[5] We have no means of ascertaining what regulated the number of stones previously.[6]

A gorsedd might be held in any part of the island,[7] though it was usual to hold it in some particular and well-known spot, where a circle had been permanently formed for the purpose.

"A gorsedd of the bards of Britain may be held in any accustomed and continued place of resort for that purpose; that is, in any situation duly appropriated for the occasion, by a year and a day's notice, progressively, through all the preparatory stages to that of efficiency. But places not so circumstanced must, if requisite, be qualified for conventional purposes, by the

[5] Pliny, *Hist. Nat.* vii. 57, says, that astronomical observations were found at Babylon by Alexander, and sent to Aristotle, of a date corresponding to 2200 B.C. Menes, the first King of Egypt, reigned 2320 B.C.

[6] When the Jews were no longer able to "discern the face of the sky and of the earth," and they themselves as a nation became typical of a future dispensation, all their symbols more or less partook of this nationality. Thus we read (Josh. iv. 20) that Joshua pitched "those twelve stones which they took out of Jordan," emblematical of the children of Israel, in Gilgal, a word literally meaning a round stone, but, in the opinion of Hebrew scholars, probably signifying, moreover, a circle of stones. Also, a circle was formed of tents in the wilderness of Sinai, that of Judah, from whom the Messiah would arise, being pitched "on the east side toward the rising of the sun." —*Numb.* ii.

[7] Or even in a foreign country, retaining on such occasions the appropriate titles,—*Beirdd Ynys Prydain trwy'r Byd*, and *Trwyddedogion Byd.*

preliminary observance of prescribed forms, according to ancient rights and usages; viz., due notice, greeting, claim, and efficiency."[8]

There are three fixed and permanent circles recorded in the Triads:—

"The three principal gorsedds of the bards of the Isle of Britain: the gorsedd of Bryn Gwyddon, in Caerleon-upon-Usk; the gorsedd of Moel Evwr, (Abury Hill;) and the gorsedd of Beiscawen."

"The three perfectly poetic gorsedds of the Isle of Britain: the gorsedd of Beiscawen, in Devon; the gorsedd of Caer Caradawg, in England; and the gorsedd of Bryn Gwyddon, in Wales."[9]

Bryn Gwyddon may, perhaps, be identified with the elliptic concavity, popularly called Arthur's Round Table, which is situate in a field adjacent to Caerleon. Nor was this without its ring of stones, for on opening its sides some years ago these were discovered. The fact that Abury is mentioned in the first Triad, whilst in the second it is Caer Caradawg, or Stonehenge, leads us to conclude that, for some reason or other, the one, at a subsequent period, was superseded by the other. Beiscawen is near Penzance, and in the neighbourhood of the celebrated *Main-Ambre* (Maen Ambawr). It had a circle of nineteen stones. A fixed place of this description for a Gallic gorsedd was that mentioned by Cæsar, as being situated "in finibus Carnutum, quæ regio totius Galliæ media habetur."[1]

The gorsedd was to be held periodically at fixed and appointed times, which are thus mentioned:—

"A chair and gorsedd of the bards of the Isle of Britain, or of any included province, should, according to ancient privileges and usages, be held on any of the following high holy days of the year, which are the four solar quarters, viz.,—

"1. Alban Arthan, (winter solstice,) which falls on the tenth day of December, being the shortest day; and the first both of

[8] Voice Conventional, p. 433.
[9] *Apud* Coelbren y Beirdd, p. 38.
[1] De Bell. Gall. lib. vi. B.C.

the winter and the year, according to the traditions and usages of the ancient Cymric bards.

"2. Alban Eilir, (vernal equinox,) which occurs on the tenth day of March, being the first day of the spring.

"3. Alban Hevin, (summer solstice,) which takes place on the tenth of June, that being the first and longest day of summer.

"4. Alban Elved, (autumnal equinox,) which occurs on the tenth of September, and is the first and longest day of autumn, when the autumnal equinox returns; and it was on those days, together with the preceding and following ones, severally, that the bards held their chairs and supreme conventions, and transacted their principal business and general concerns.

"The day previous to any Alban is called its vigil, (gwyl,) and the day after it the festival, (gwledd); each of them being, equally with the Alban, free and open for any pending observances, so that each Alban consists, virtually, of three days, on which any case requiring the sanction of a chair, or gorsedd, may be determined, without having previously given the usual notice.

"The times appropriated for holding any minor chair, or subordinate gorsedd, are the four quarter days of the moon, namely,—

"1. The day of its change, called the first of the moon, (cyntevin y lleuad).

"2. The day of its half increase, called the renewing quarter day, (advann cynnydd).

"3. The day of the full moon, called the fulfilling, (llawn llonaid).

"4. The re-waning quarter day, called the half decrease day, (dydd hanner cil y lleuad).

"It is on these quarter days that any subordinate gorsedd, or minor chair, or convocation for worship, should be held, for the information of kindred and country, and for the instruction of disciples and privileged novices in those things which they ought to learn, to know, and to practise. But nothing, at any such minor chair, or subordinate gorsedd, can be submitted for consideration, under proclamation and notice; nor can the progressive steps of greeting, claim, and efficiency, take place there; the course allowable on such occasions, being, exclusively, that of preparatory knowledge, under the protection, but not the judicial adoption, of the bards of the Island of Britain, for the latter could neither be consistently nor legally given but on the four principal holy days."[2]

[2] Voice Conventional, *apud* Iolo MSS. pp. 433, 34.

The congresses which were held at the four quarters of the moon were thus severally styled,—

"Gorsedd Newid.....First Quarter
Gorsedd Blaen .....Second Quarter
Gorsedd Llawn .....Third Quarter
Gorsedd Cefn.....Fourth Quarter
} of the moon."[3]

[3] Unpublished MSS.

THE ANCIENT COMMERCE AND LETTERS.

THE ARABIANS THE INSTRUCTORS OF THE PHŒNICIANS AND GREEKS.

"Idumé's sons, if holy JOB be true,
'The sacred mystery of Letters knew,'
Inscribed in Books, or graved with Iron pen
On Rocks;—and still with wonderment in EDOM seen!
These letters, in their early forms the same,
From *Edom* passing to *Phœnicia* came.
Creation of the Desert-dwellers' fancy wild,
Of men supreme in wit,—but simple as a child;—
The Ancient Alphabet in Letters and in names,
Its founders' early life and history proclaims."

THE Phœnician origin of the letters which, from Greece, passing to the Western nations, have become ours, is confuted by the letters themselves, which remain what they have always been,—*Shemitic*,[1]—the alphabet having retained the name and meanings of the letters in the *Hebrew*, the *Arabic*, and the *Chaldee*, or *Syriac*. The Greeks might believe their benefactors, the trading Phœnicians, to be the inventors of the letters which they

[1] The letters of the *Irish* alphabet are distinctly *Shemitic*. If the letters of the *Druids of Gaul* and of *Britain* have been preserved in the *Bardic Lots*, these (as given by Davies in his *Celtic Researches*) show the oldest form of the *Greek*, being the same as the *Etruscan*, or *Pelasgic*.

[The genuineness of the ancient letters of the bards is now beyond dispute. The Cymro will find much information on the subject in *Coelbren y Beirdd*, by Ab Iolo, published at Llandovery; more, which is extremely curious, and illustrative of the origin and progressive development of the British alphabet, may be culled out of our old MSS. We are happy to say that the publication of those fragments which bear on the subject, as a part of a work on DRUIDISM, is now in course of preparation; and we have no doubt that its appearance will greatly assist and promote the study of comparative philology in general. Meanwhile we beg to refer our English readers to the *Grammar of Edeyrn Davod Aur*, just published under the auspices of the Welsh MSS. Society, for the forms of the primitive characters of Britain.—ED. CAMB. QUAR. JOUR.]

brought; for commerce and letters are close companions, and it is the nature of commerce to impart what she receives. But the *Phœnicians* themselves were, by the Greeks, and by the testimony of all antiquity, believed to have migrated from the Red Sea, that is, from ERYTHRA, or EDOM, where Scripture has first recorded the use of letters, and the earliest commerce of the ancient world.

The first Phœnicians were *Canaanites:* the Phœnicians of history were a mixed people, chiefly *Arabians.* Of the mighty commerce which at length embraced the known world no mention is made by Moses. Joshua merely names "*Great Zidon,*" and "*Strong Tyre;*" Homer, the earliest poet, describes the bronze and the needle-work of Zidon, but says nothing of *Tyre.* Here King Hiram employed his trained artificers to prepare the materials for the Temple of Solomon, and sent his mariners—now become skilful by their experience on the Mediterranean—to build ships for the king on the Red Sea, to be his navigators on a sea which was new to the Tyrians.

At length in the reign of the kings, the successors of David and Solomon, the leader of the mighty band of prophets,

"Whose hallow'd lips were touched with fire,"

first worthily celebrated the glory in pronouncing the doom of "TYRE, the crowning city, whose merchants were princes, and her traffickers the honourable of the earth."

When "the families of Canaan were spread abroad," (*Gen.* x.) some of them settled among their brethren the *Cushites of the Persian Gulf,* where the Phœnician name of *Arad* is still found on the smaller island of *Bahrein;* but *Tyrus,* on the greater island, has long since given way to *Aval,* (*Havilah the son of Cush,*) its first possessor. Hence we may understand the influence impressed on the Phœnicians, by the *Arabians* among whom they dwelt.

Arabia was first peopled by the *Cushites*, (the *Chaldæans*, "whose cry was in their ships,") and by the *Shemite* tribes of *Joktan*, the younger son of *Heber*, the ancestor of *Abraham*. The *Chaldæans*, whose name yet remains in the *Beni-Khaled Arabians*, occupied from the *Euphrates* the greater part of the eastern coast along the *Persian Gulf*. On the southern coast, along the *Indian Ocean*, their names are still found intermixed with the names of the thirteen tribes of *Joktan*, whose patriarchal memory is preserved by his descendants as "the Father of YEMEN, or TEMUN," "the South," or "the HAPPY." By this distribution the richer and more productive South,—the region of the spices and the aromatics,—and the metals of the East, were assigned to the industry of a fixed and settled people; while the Northern part, ARABIA "the *Desert*," and PETRÆA, or "the *Stony*," were reserved for the Wandering Arabians, the future descendants of ABRAHAM, the sons of *Ishmael*, *Keturah*, and *Esau*. *Ishmael* and *Midian* (*Keturah*) early became merchants and carriers by land of the productions of the older people. To ESAU fell the possession of the sea-coasts. Having lost his birthright, and having no inheritance but his claim on his grandmother SARAH, the promise made to her, "She shall be a mother of nations, kings of people shall be of her," was literally fulfilled in ESAU, whose Kings and Dukes of EDOM, extending across the *Arabian Peninsula* to the mouth of the *Euphrates*, (*Shat-ul-Arab*, "*the River of the Arabs*,") descended the shore of the *Persian Gulf* on one side, and of the *Red Sea* on the other, until their numerous and powerful tribes had encircled the entire coast of *Arabia*, dwelling with a strong hand among their elder brethren of JOKTAN, and by force dispossessing the alien race of Havilah and Cush. Thus ESAU's descendants, the *Idumæans*, obtained the dominion of the sea-coasts, to which they gave their name, where history has recorded the invention of navigation, by a King of *Erythra*, which means "Red," (Pliny, b. vi. 23–28, vii. 56,) and is therefore EDOM, "Red," which is ESAU.

In the *Asiatic Researches* (vol. ii.) Sir William Jones has remarked,—

"*Newton*, who advanced nothing in science without demonstration, and nothing in history without such evidence as he thought conclusive, asserts from authorities which he had examined, that 'The IDUMÆAN voyagers carried with them both arts and sciences, among which were their *Astronomy*, *Navigation*, and *Letters*; for in IDUME they had letters, and names for constellations, before the days of JOB, who mentions them.'"

In the *Book of* JOB—the gem of Scripture histories, simple, pure, and sublime—we possess the most precious relic of antiquity, in which the holy descendant of *Abraham* and *Esau* has left us a vivid picture of the life and habits of the men of patriarchal times, their religion and knowledge, their arts and sciences. We have a view of the early commerce of the *East* in the brief but suggestive enumeration of its productions; in "the swift ships;" the merchants and their money; their writing and seals; the metals for use and for ornament; the gold of OPHIR; the vein for the silver; brass, and the molten looking-glass (mentioned also in *Ex.* xxxviii. 8). We read of jewels, and precious stones; of crystal, and onyx; the ruby, and the sapphire; the pearl of *Ormuz*, in the *Persian Gulf*; the coral (of the *Red Sea*); and the topaz of *Ethiopia* beyond. Here is a commerce (except the precious stones) confined to the productions of ARABIA. The gold of the east coast, the myrrh and the frankincense of the South, found in the country of the ancient JOKTANITES, who stretched from sea to sea, would at first be carried by ancient land routes, which still exist, to EDOM, EGYPT, and ASSYRIA, and next by the *Idumæans* of ESAU, when they became acquainted with the navigation of their native coasts.

From the *Idumæan* or *Erythræan Sea* letters and navigation passed to *Phœnicia*, being carried by Phœnicians who had acquired those arts from the *Arabians*, (not from the Fish-god *Oannes*, who went from the *Red Sea* to instruct the *Chaldæans*, as *Berosus* relates,) but from the sons of *Ishmael* and *Esau*,—"the *Hagarenes*

that seek wisdom upon earth, the merchants of *Meran*, and of *Teman*, (ESAU,) the authors of fables, and the searchers out of understanding."—(*Baruch*, iii. 23.)

OPHIR, sought in the far East, is found where it always was—in ARABIA itself! In the maps of Sale and D'Anville *Ofor*, or *Ofir*, is placed in the mountains of OMAN, at the source of the *Oman* river, at sixty or seventy miles west of its mouth, near the town and coast of *Maham*, (the Gold Coast of Pliny, b. vi. 28,)—"Hammæum littus ubi auri metalla." Silver, lead, and copper are still found on the coast of OMAN. "The rocks near *Muscat* are very metalliferous."—(Wellsted's *Oman*, i. 315.)

CADMUS, HIS PHŒNICIANS AND ARABIANS.

Το δε παλαιον και Αραβες οι Καδμω συνδιαβαντες.—(*Strabo*, b. x.)

The Phœnicians are next found imparting to the Greeks the letters which they had received. Herodotus calls the companions of CADMUS *Phœnicians* and *Gephyreans;* but Strabo, who was better informed, says they were *Arabians;* but who CADMUS was, how he became connected with Arabians, he has not told us.

We may learn it, however, from the Bible. CADMUS was an ARABIAN. The name Κεδμα (Septuagint) is KEDEMAH, the youngest son of *Ishmael*, (*Gen.* xxv. 15,) whose three youngest tribes, *Jetur*, *Nephish*, and *Kedemah*, occupied, beyond *Jordan*, the country of BASHAN, and GILEAD, the balm of which they were taking to EGYPT, when they bought their kinsman *Joseph* of his brethren.

After the return of the Israelites from Egypt, three of their tribes, *Reuben*, *Gad*, and *Manasseh*, (1 *Chron.* v. 10–26,) attacked, spoiled, and dispossessed the three tribes of *Ishmael*. *Kedemah* and his brethren, driven from their home and country, might seek a refuge among the strong *Phœnicians*, the only people of CANAAN whom the *Israelites*, under *Joshua*, were not permitted to disturb. Thus becoming *Phœnicians*, a future *Kedemah* might lead a colony to GREECE, and *Cadmus* would be accompanied

by men of his own tribe, who were at once *Phœnicians* and *Arabians*. And if the outcasts of *Ishmael* found a home among the strong *Phœnicians*, so might fugitives of ESAU.

Among the followers of *Cadmus*, Herodotus (b. v. 57, 58) especially mentions GEPHYREANS; here is a name of ESAU, that of his son ZEPHO, (ZEPHI, 1 *Chron.* i. 36,) the own brother of KENAZ, who alone, of all his race, befriended the Israelites in the Wilderness.—(1 *Sam.* xv. 6.) ZEPHI being hostile, and fearing their power, might easily pass from *Edom* into *Phœnicia*; and thus *Zephyrians (Gephyreans)* might also accompany *Cadmus*.

The name remains to this day. The Arabians of OMAN, the descendants of ABRAHAM, call themselves collectively *Ghafir*, "All, Many."—(See Wellsted's *Oman*, i. p. 336.)

The tribe-name of the *Hagarene Kedemah*,[2] lost in Arabia since the days of *Joshua*, reappears in BŒOTIA, in *Greece*, and beyond *Bœotia*, in the AGRIANS of *Macedonia*, the famous light infantry who followed Alexander the Great to the conquest of ASIA;—in his faithful AGRÆI we have the true classical form of HAGAR, the mother of the Hagarenes of *Ishmael*. And in the AGRÆI of *Ætolia*, a non-Hellenic people, the Αγραιοι, (AGRAIOI of Thucyd., iii. 106,) we have a name identical with Αγραιοι and Αγρας Αραβιας, the Hagarenes of *Arabia* of Ptolemy, and the AGRÆI of Pliny, and Strabo's Αγρανων (gen. plural).

I.—In memory of this passage, the Arabians long preserved a kindness and the exercise of hospitality to the Greeks, especially to the Peloponnesians. We learn from *Josephus*, and the *Maccabees*, (I. xii. 6, xiv. 20,) that the Jews and the Lacedæmonians acknowledged each other as brethren of the stock of ABRAHAM.

[2] In *Deut.* ii. 26, Moses mentions the Wilderness of *Kedemoth*; and the City of *Kedemoth* (*Josh.* xxi. 37) was given to the Levites by the *Reubenites*, out of their conquests beyond Jordan. In the days of Saul (1 *Chron.* v.) the Hagarene *Kedemah* is called *Nodab*. The tribe of *Nodab* is mentioned by a Mahomedan writer as existing in the ninth century of the Hejra, or fifteenth century after Christ. But the tribe-name of KEDEMAH is lost in *Arabia*.—(See Forster's *Historical Geography of Arabia*.)

II.—The Gephyreans, crossing to Greece, settled in *Bœotia;* driven from thence, (probably for their turbulent spirit, so characteristic of Arabs,) they took refuge in Attica, and became Athenian citizens. From them sprang the famous Harmodius and Aristogiton, whose honoured names were long held in reverence by their Athenian countrymen, for a deed—their assassination of the tyrant Hipparchus—which proved their *Arab* blood, by an act of homicide, such as at this day is often witnessed among the wild children of Esau. (We have a remarkable instance in Layard's *Nineveh.*)

The exodus of *Israel* from Egyptian bondage, and the conquest of *Canaan* by *Joshua*, were the type and prelude to a still greater conquest—that of learning over ignorance, and light over darkness. In the passage of *Cadmus* and his *Arabians* to *Greece*, it was not *Canaan* "the accursed," but the descendants of the "blessed Shem," who did the good work. With the *Cadmean* letters began the cultivation and the glory of Grecian literature, until her noble language, having attained perfection, was chosen to be the honoured instrument of communicating to the nations the *Light of Scripture* and the *Gospel.*

Greece, ages afterwards, repaid her ancient debt to her benefactors, when the *Arabians* became in their turn learned from the study of the Greek language and literature; and it is to their love of learning that we owe the preservation of many works of Grecian genius, which, but for the Arabians, would have been lost to the world.

When at length, in the fifteenth century, the conquest of *Constantinople* by the *Turks*, and the dispersion of the few remaining literary *Greeks*, caused the *Revival of Learning* in Europe, in her universities, the foundations of *Modern Science* had already been laid by men who had acquired their knowledge in the practical school of the Arabians.

Before this time, too, the discovery or perfection of the Mariner's Compass at *Amalfi*, led to the great extension of navigation and commerce. *Amalfi* was an Arabian

colony; and the Arabian names of the compass and the quadrant, *Bussoul* and *Astrolab*,[3] declare the inventors of the two eyes of NAVIGATION.

Thus the ARABIANS have been twice the benefactors of MANKIND!

THE LANGUAGE OF THE PHŒNICIANS—SHEMITIC.

That the Hebrews, a people born and bred in Canaan, should speak the language of Canaan, seems but natural; and the old scholars from Bochart believed that the Hebrew language interpreted the written monuments of the Canaanite Phœnicians, and Gesenius, in the Introduction to his *Hebrew Grammar*, shows that the language of the Phœnicians was the *Hebrew!*

That the old scholars were right, we have two recent and convincing proofs:—

I.—The inscription in old Phœnician letters, found on the tomb of *Aschmunezer, King of Sidon*, (see vol. iii. p. 95, of this Journal,) where, in a list of ninety words, seventy-four (more than three-fourths) are *Hebraic*.

II.—In the British Museum is a series of bronze lions brought from *Nineveh*, and used as weights by the Assyrians. On these are found short inscriptions, in ancient cursive Phœnician letters, of very nearly the same form as the more modern Phœnician characters, the date assigned being the ninth or tenth century before the Christian æra, certainly not later than Tiglath-Pilezer, or the eight century B.C. In the *Journal of the Royal Asiatic Society*, (vol. xvi., part vii.,) the interpretation, by the learned Secretary, shows that the language of these Phœnician fragments is peculiarly *Hebrew*, or *Chaldee;* and Hebrew rather than the *Chaldee* of *Daniel*, and the *Targums*.

[3] *Astrolab* is certainly from the Greek Αστρω-λαβειν, "to take the stars." But the instrument invented and described by the Greeks was re-invented, and adapted to maritime uses by the Arabians,—in Arabic, $\overset{1}{\underline{a}}\ \overset{2}{as}\text{-}\overset{3}{ter}\overset{4}{\underline{h}}\text{-}\overset{1}{ul}\text{-}\overset{2}{\underline{a}}\overset{3}{b}\ \overset{4}{}$, "giving the position of the sun," will form a word which a European would write *Astrolab*.

Before receiving the proofs from the printer, I have translated the whole of these by the Arabic, which agrees with the Hebrew in every word but one, viz., the Chaldee word *arka*, "the earth," (found only in *Jerem.* x. 11).—See Buxtorf.

With the aid of the characters, added to well-known examples, I have compared the Phœnician alphabet, letter by letter, and find it to agree mainly with the ancient *Arabian Alphabets*, as given by Forster in his learned and masterly work, *The Historical Geography of Arabia*, and in his large chart, "The Harmony of the Ancient Alphabets," which far exceeds in value and extent all other collections previously made.

F. D. WATKINS.

London, December 9, 1856.

THE NAMES OF THE KINGS OF BRITAIN, AND THE NUMBER OF YEARS DURING WHICH EACH OF THEM REIGNED.

Translated from GWILYM PUGHE'S *MS., compiled in* 1674–5.

	Years.		
Brutus the son of Sylvius, the son of Acanius, the son of Æneas[a]	25	1	[a] It was Brutus that caused London to be built on the banks of the river Thames, and called it New Troy.
Locrinus	38	2	[b] Member built Oxford, and called it Caer Vember; after that it was called Caer Bosso; the centre of the island is there.
Camber	38	3	
Albanactus	38	4	[c] Evrog built York, and called it Caer Evrog, on the banks of the Tweed.
Madog	44	5	
Member[b]	40	6	[d] Brutus Darian lâs made Carlisle on the banks of the river Alclud (Clyde). He called it Caer Alclud; it was afterwards called Castell y Morwynion (the Castle of the Maids), and is now called Caerlleon, or Carlisle.
Evrog[c]	40	7	
Brutus Darian lâs[d]	41	8	
Lleon Gawr[e]	41	9	
Rhun Baladr brâs[f]	41	10	
Bleuddyn[g]	41	11	
Llŷr or Lludd[h]	42	12	[e] Lleon erected on the banks of the river Dee a town which he named Caerlleon
Cynedda	46	13	[f] Gawr. This in English is called Chester. It was at this time that they were building Jerusalem in Judea.
Rhiwallon and Gorwst	4	14	
Seisyllt	4	15	
Iago nephew of Gorwst	46	16	[f] Rhun Baladr brâs made three cities, namely, Caergaint, Caerwynt, and Caervynydd. In English, Canterbury, Winchester, and Exeter.
Cynvarch son of Seisyllt	46	17	
Gwrvywydigau	46	18	[g] Bleuddyn or Blauddydd made a city on the banks of the river Baddon, which he called Einion Baddon; *Anglice*, Bath.
Dyvnwal Moelmud[i]	43	19	
Beli and Bran[k]	48	20	[h] Llŷr or Lludd built a fortified town on the banks of the river Soram, and called it after his own name Caerlur. In English it is called Lurcester.
Gwrgan Varv Drwch[l]	54	21	
Cyhylun[m]	55	22	[i] Dyvnwal Moelmud formed Caerodor on the banks of a small river called Odor Nant y Bodd. This town is Bristol.
Cynvarch	56	23	
Dyned his brother	56	24	[k] Beli and his brother Bran made Caerlleon-upon-Usk. It is to-day called in English Caerlûn.
Gwrvennyw	57	25	
Arthel his brother	57	26	
Elydr his foster-brother	57	27	[l] Gwrgan Varv Drwch made a city on the banks of the river Vau, which he called Caerwesyth. It is now called Castell hir (Long Castle); *Anglice*, Loncastle.
Gorvennyw	58	28	
Morgan the son of Arthel	58	29	
Einion his brother	58	30	

Idwal	58	31	[m] Cyhylun constructed a town on the sea
Rhun the son of Bydyr	58	32	coast, which he called Caerberis. This is Dorchester. It was Cyhylun's wife who
Geraint the son of Elydr	58	33	made the law called *Lex Marsia*. [n] Beli Mawr the son of Manogan, and his
Cadell the son of Elydr	58	34	son Lludd, repaired the walls of London. [o] Caswallon the son of Beli, and brother
Coel[r]	58	35	of Lludd, fought against Julius Cæsar. This
Porrex	58	36	Cadwallon, or Casswallon, it was that made
Chweyr	58	37	the immense banquet in which were slaugh-
Hylgenius	58	38	tered 20,000 of cattle, 50,000 of sheep,
Idiol	58	39	400,000 of geese, capons, and wild and tame
Andras	58	40	fowls without number. This was one of the
Iren the son of Andras	58	41	three immense feasts of the Isle of Britain. [p] Cynvelyn the son of Teneuvan was King
Elfryd	54	42	of the Britons when our Lord Jesus Christ
Clydog	54	43	was born of the Virgin Mary.
Clyndno	54	44	[q] Gwydyr, or Gwayrydd, erected a city on
Gorwst	54	45	the banks of the Severn, which he called
Meirianog	54	46	Caerloyw Eleazer. It is now so called.
Blyidd[s]	54	47	This was the Aviragus that admitted Joseph
Caf	54	48	of Arimathea into Glastonbury in Somerset-
Owain	54	49	shire.
Sysyllt	54	50	[r] Lles the son of Coel the son of Meurig,
Blagwrdd	54	51	sent to Rome to Pope Eleutherius for
Arthannel	54	52	preachers of the Gospel, and Pope Eleu-
Aidiol	54	53	therius commissioned two men, Fagan and
Rydon	54	54	Damian, who baptized King Lles and all the
Rhyddarch	54	55	Britons, and taught to the kingdom the faith
Sawl	54	56	of Rome, in which the Britons continued
Pyrr	54	57	steadfastly until the time of Henry VIII.,
Manogan	54	58	King of England.
Beli Mawr[n]	54	59	[s] Maxen made three cities, namely Caer-
Lludd	54	60	salw, which is Caernarvon; Caeralun, which
Casswallon[o]	62	61	is Holford; and Caervyrddin (Caermarthen).
Teneuvan	66	62	This Maxen gained Armorica, and colonized
Cynvelyn[p]	66	63	it with Britons, and it is at this day called
Gwydyr, that is, Aviragus	66	64	Little Britain. Maxen had three sons, Owain, an honourable knight, Peblig and Cys-
Gwyrydd[q] It was at this time that our Lord Jesus Christ suffered on the cross	67	65	tennyn who were saints. It was in his time that St. Ursula and the 11,000 virgins lived. Maxen sent out of Great Britain, in order to plant Little Britain, 100,000 labourers, 20,000 horsemen, and 20,000 plebeian wo-
Meirig	68	66	men, besides St. Ursula, and the 11,000
Coel		67	daughters of noblemen, who suffered martyr-
Lles the son of Coel[r] It was in		68	dom at Cologne. [t] Cystennyn the Deliverer. Others call

his time that the whole kingdom was baptized			him the Blessed. He made three cities, Caervemby, Caerangon, and Caerwynt, which are Warwick, Worcester, and Winchester. Cys-
Fefurus	70	69	tennyn retired from the sovereignty in order
Bassian	70	70	to become a devotee. His sons were Con-
Asclepidotes	72	71	stans, Uther Pendragon, and Amrys.
Aydav	73	72	[v] Arthur the son of Uther Pendragon the
Maxen[s]	75	73	son of Cystennyn, was a liberal, brave, mer-
Gratian	77	74	ciful, pious, and celebrated king. The suc-
Cystennyn[t]	77	75	cess of Arthur was such in respect of heroism
Constans		76	that the bards might have cause enough to
Gwrtheyrn	78	77	celebrate his praise on account of many a
Gwrthevyr	78	78	true exploit, without leaving behind them
Emrys	83	79	such false fables as obscure the true history
Uther	40	80	of this great and powerful king—Arthur.
Arthur, King[v]	44	81	[w] Maelgwn Gwynedd the son of Caswallon
Cystennyn[t]		82	Law hir, the son of Einion Yrth, the son of
Cynan Wledig		83	Cunedda Wledig, made three cities, namely,
Gwrthevyr		84	Caerddigoll, Caercollwyn, and Caergyffin;
Maelgwn Gwynedd[w]		85	that is, Shrewsbury, Harlech, and Aber- conwy. Maelgwn had a son and a daughter
Caredig		86	—Rhun and Engain.
Cadvan son of Iago		87	[x] Casswallon the son of Cadvan, the son
Cadwallon[x] It was he who gave permission to Edwin to make a crown and wear it. This was the crown which the Englishman Oswallt had	117	88	of Iago, the son of Rhun, reigned 48 years. He frequently conquered the Saxons.
Cadwaladr the Blessed,[s] the last king of British lineage in the Isle of Britain	127	89	[s] Cadwaladr the Blessed was the last of the British kings in the Isle of Britain. There came, through God's vengeance, excessive scarcity, famine, and death into the Isle of Britain. Cadwaladr was obliged to escape into Armorica, and it was at that time that Saxbwraga came into Britain with 400,000 of the men of Germany with him, for the purpose of invading this island. Cadwaladr was counselled by God to go to Rome, and there to end his days, and Cadwaladr did so. He went to Rome, and there he lived virtuously, and died holily. And thus terminated the reign of the British kings in the Isle of Britain, there having been successively 88 kings of the Britons.

NEF.

In the *Cambrian Journal* for Alban Elved, 1855, Archdeacon Williams, having referred to "certain quotations from a work which he (Dr. O. Pugh) calls 'Barddas,' which exhibit doctrines redolent of extreme antiquity, and commemorative of philosophic systems, which the peasants of Glamorgan, comparatively illiterate, could never have extemporized;" and, having cited one in particular on the five elements, proceeds to remark:—

"I had an opportunity of examining all the manuscripts which both Iolo and his son Taliessin left behind them, and can safely say that among them there was not a trace of either a book called 'Barddas,' or of the passages which Dr. O. Pugh quoted as from it. I am, therefore, compelled to conclude that in them we have genuine fragments of a secret philosophy, which, having accidentally seen the light, were left without sanction, and without any legitimate authority."

I also have been gleaning in the same field, after the Archdeacon, and more successfully, for I have discovered several versions of the passage to which he particularly refers. I find that I copied five, which are as follow:—

"Tri chynnefnyddion pob peth; Tan sef goleuni; Dwr; a Daiar; sef cyntaf o bob defnydd y bu Tân a mymrynau goleuni; ail Dwr, ac yn hynny gwahanu pethau; trydydd Daiar, ac yn hynny corphoroli pob peth, a phob amgen cymmysg: a'r tri chynelfyddion y gelwir y rhai hyn."

Translation.

The three primary materials of all things: fire, that is, light; water; and earth; that is to say, the first of all matter was fire and the particles of light; the second, water, whereby things were separated; the third, earth, whereby were corporated all things, and everything else was mixed; and these were called the three primary elements.

"Tri elfydd y sydd, daiar, gwyar, a nwyfre. Modd arall calas, gwyar, a nwyfre."

Translation.

There are three elements: earth; humour; and æther. Another way,—calas; humour; and æther.

"Tair cywarchen gyssefin y sydd, ac o henynt pob arall o ddefnydd corphorol a handid bywydol: cyntaf y calas, ac o honaw pob corpholaeth a chaled, sef yw calas yr awyr, ac o hanaw, yn gyfymwasg, pob corphoroldeb a lliw a llun:—Ail y Tân, ac o hanaw pob ymmod a newid:—trydydd, y nwyfre, ac o hanaw Duw a phob bywyd a deall a gwybod. *Al.* calas, ufel, a nwyfre, sef Duw."

Translation.

There are three primary constituents, out of which proceed every other corporeal matter and living existence: the first is calas, (*query, cælum?*) out of which proceed every corporëity and hard matter; calas is the air, out of which, by compression, are derived every corporëity, colour, and form; the second is fire, out of which proceed every motion and change; the third is æther, out of which come God and all life, understanding and knowledge. *Al.* calas, oxygen, and æther, that is, God.

"Pump tywarchen defnydd; daiar, dwr, awyr, tân a'r nefoedd.

Translation.

There are five constituents of matter: earth, water, air, fire, and the heavens.

"Pump tywarchen arbennig y sydd, daiar, dwr, wybr, tân, nwyfre; o'r calas y mae pob caled, a phob corpholaeth, a phob llun a lliw, a thywyll ydyw, ai yn nhawdd ai ynghaled y bo. O'r ufel y mae y tân, a phob gwres, a goleuni, a phob lliw, a phob ymmod ac amosgryn. O'r nwyfre y mae pob bywyd, a Duw, ac enaid, a deall, gwybod, a phob serch ac awen. Ac nis gellir na rhif, na phwys na mesur, ar nag un nag arall o'r tri hyn, na bont gyfymwasg ai gilydd na gwybod, nag ymmod, na lliw, na llun."

Translation.

There are five special elements: earth; water; sky; fire; æther. Out of calas proceed every hard matter, and every corporëity, and every form and hue, and it is dark, whether it be liquid or hard. From the oxygen proceed fire, and all heat and light, and all hue, and all motion and occasion. From æther come all life, and God, and soul, understanding, knowledge, and every affection and genius. And neither number, weight, or measure can be had in respect to any one of these three, where they are not mutually mixed together, neither knowledge, motion, hue, or form.

It is my impression that I found in the manuscripts in question forms much nearer to, if not identical with, the passage quoted by the Archdeacon, but somehow or other they were not transcribed by me.

It would appear from some expressions in the foregoing as if it meant that God had a beginning, being derived from æther; but this is so contrary to the statements of our bardic traditions in general, that the subject requires some further elucidation. Perhaps the necessary explanation may be found in the following fragment, which has been culled out of the said MSS.,—

"*Awenydd.*—A pha bethau, parth defnyddiaethau, y gwnespwyd bodolion o fyw a marw ar bethau dan olwg a chlyw a theimlad a deall a rhŷn a chrebwyll dychymmyg dyn?

"*Athraw.*—Ys ef au gwnespwyd o'r manred, sef y cywarchenau yn eithafoedd eu mendidau au hefnynau eraill, a phob mendidyn yn fyw herwydd bod Duw ym mhob mendidyn, ac un cyflawn ynddo mal a lle nis gellid ei fwy trwy holl amleodoldeb y ceugant, sef hynny, yr eangder diderfyn, a Duw hefyd ymhob un o henynt mendidaur manred, ac yn un wedd yn y cwbl o henynt, yn eu cymminedd cyfungwlm; am hynny llafar Duw, llafar pob mendidyn o'r manred tra rhif a deall ar nag eu rhifoedd, na'u hansawdd, a llafar pob mendidyn ys ef llafar Duw; Duw ym mendidyn yn fywyd, a phob mendidyn neu efnyn yn Nuw a'i fywyd, ac am a ddangoser, sef fal hynn y damheger geni Duw o'r manred, heb ddechreu heb ddiwedd."

Translation.

Pupil.—Of what, in respect of materials, were formed living and dead beings, cognizable by the human sight, hearing, feeling, understanding, perception, and the creation of the imagination?

Teacher.—They were made of the granules; that is to say, the elements in the extremities of their particles and other constituents, every particle being alive, owing to the existence of God in each; and He existed therein wholly, so as not to be exceeded, even in all the multiform space of ceugant, or the infinite expanse. God was in each of the particles and granules, and likewise in them collectively in their conjoined aggregation, wherefore the voice of God is the voice of every particle of the primary elements, as far as their numbers or qualities may be counted or understood, and the voice of every particle is the voice of God—God being in the particle as its life, and every particle or atom being in God and His life. On account of this view of the subject, *God is figuratively represented as being born of the granules, without beginning, without end.*

So that the derivation of God from matter is but a parabolical mode of speaking.

The *manred*, or what we have translated particles, is thus explained:—

"Manred, cyssefin fodwedd yr holl ddefnyddiau neu holl gywarchau, sef yr elfyddenau, a meirwon oeddynt y pedwar cyntaf o'r pump, sef y calas, y gwyar, a'r ffun, a'r ufel, hyd oni chyffroes Duw nhwy drwy yngan ei enw, a chyda hynny ymfyw 'n orfoledd cân a datgan eu cyflwr."

Translation.

Manred is the primordial form of all materials, or all constituents; that is to say, the elements, and the four first of the five, namely, the calas, humour, breath, and fire, were dead, until God stirred them by vocalising His name, when they became alive mid the gladness of song, and proclaimed their condition.

It is evident, then, that according to the bardic creed, *nef*, or *nwyfre*, for both words denote the same idea, was but one of the five elements,—the principle of life and intellect, or that part of man which belongs especially to heaven. God was said to proceed out of it, figuratively only, because at the creation He manifested Himself, or showed forth His power and glory in an especial manner.

It must have been from a misapprehension of this doctrine that the Egyptians came to regard *nef* as really a god. For there is every reason to believe that the same thing is originally meant by their *nef*, *neph*, or *cneph*, as by our *nef*, or *nwyfre*. *Nef* with them was the ψυχη χοσμου that pervaded and animated the whole world; it was *sky*-coloured, as was also the Narayen of India, who is represented as floating upon the chaotic waters, which is similar to our divine impregnation of the elementary particles; whilst both are Gentile versions of the statement in Genesis,—"The Spirit of God moved upon the face of the waters."—(i. 2.)

It is remarkable that no archæological discoveries have yet been able to detect traces of British idolatry; that all native traditions invariably represent our ancestors as worshippers of One God, and resolve the counterparts of of heathen deities into either divine attributes, or some operations in nature. This circumstance is important, and suggests the necessity, generally overlooked, of

testing mythological questions by the purer facts of British Bardism.

Nef was adopted into the Christianity of the Cymry, where it is made to denote the local habitation of the faithful departed, whilst their condition is more especially indicated by the expressive, though druidical term, GWYNFYD.

AB ITHEL.

THE PEASANT LITERATURE OF THE PRINCIPALITY.

THE following extract from a paper which appeared in the *Athenæum* (8th November, 1856), is interesting, and deserves the attention of such statesmen and so-called philosophers as are in the habit of considering the Cymry as sunk in barbarism, merely because they will not abandon their nationality:—

The number of books printed and published in Wales is very large in proportion to the population. Some just idea of the Welsh as a reading and religious nation may be formed from the fact, that the number of Bibles and Testaments annually circulated in the Principality by the British and Foreign Bible Society exceeds that within any other tract of country of the same extent in the whole world. We have been unable to obtain more recent statistics on this point than those of 1854, which give the number of Welsh Bibles for that year as 23,221, and of Welsh Testaments as 31,086. One of the Commissioners of Inquiry into the State of Education in Wales gained conviction of the fact that—"The Welshman posseses a mastery over his own language, far beyond that which the Englishman of the same degree possesses over his;" and confessed that—"Readiness and propriety of expression, to an extent more than merely colloquial, is certainly a feature in the intellectual character of the Welsh."—(*Report*, i. 285.)

Y Traethodydd (The Essayist) is the only existing quarterly publication in the Welsh language; it is published at Holywell, in Flintshire, and edited by two Welsh dissenting ministers: the contributors are paid by the publisher. Its principles are avowedly unsectarian. It treats upon a great variety of subjects, and possesses great influence over the religious and literary opinions of

the people: articles of remarkable merit very often appear in its pages:—price 1s. 6d. In volumes viii. and ix., for 1852 and 1853, *Y Traethodydd* contains a series of papers on "Llyfryddiaeth y Cymry" (the Literature of the Cymry), in which the books published in the Welsh language, or on Welsh subjects, are chronologically mentioned and described, from the appearance of the Welsh translation of the Bible in 1546, to Ioan Ross's "Crist Bywyd y Cristion," in 1765. It yields the fruits of well-directed research, comprises a large amount of interesting matter, and furnishes the best possible aid to collectors of books and to historians, who may desire to treat either of the general or particular history of the period: with respect to Welsh affairs, as well as to Welsh literature, it is absolutely invaluable. We hope that the author will continue his labours, and render his catalogue and commentaries complete to the close of his third century—1846. In looking through these volumes our attention was caught by an able article on "Athroniaeth Kant" (Kant's *Philosophy*).

There are several weekly newspapers in the Welsh language. Among them are: the *Gwron* (Hero), price 3½d. stamped, 2d. unstamped; published at Aberdâr; one man being its editor, printer, and publisher: its circulation is believed to be about 30,000. The *Amserau* (Times), price 3½d. stamped, 2d. unstamped; published at Liverpool: its circulation is estimated at upwards of 100,000. The *Cymro* (Cambrian), at the same price; published at Holywell. *Yr Arweinydd* (The Leader), price 1d. unstamped; one man being its editor, printer, and publisher, at Pwllheli, Caernarvonshire. *Y Cronicl Wythnosol* (The Weekly Chronicle), price 1d. unstamped, is published at Liverpool. *Yr Herald Cymraeg* (The Cambrian Herald), price 1d. unstamped, is published at Caernarvon: its circulation is 9,000 weekly. The *Cymro* is professedly devoted to the interests of the Established Church; the *Gwron*, the *Amserau*, the *Arweinydd*, the *Cronicl*, and the *Herald Cymraeg* are unconnected with any religious denomination, and open to contributions from all who can write the Welsh language. They contain digests of public and local news, correspondence on matters of public or local interest, and articles on various subjects connected with politics and social improvement. People of all sects and of all occupations are contributors, more especially the working classes, peasants, mechanics, and quarrymen. The *Herald Cymraeg* alone receives weekly from forty to fifty communications from such persons, and although it has not space for a fourth of them, the number does not diminish, but rather increases.

Monthly magazines are the favourite periodical publications in Wales. *Yr Haul* (The Sun), price 6d., is published at Llandovery,

and edited by a lay member of the Established Church; it treats on various subjects, but seldom fails to expose and satirize the errors of Dissenters. *Baner y Groes* (The Banner of the Cross) is published at Tremadoc, price 1d.; it is edited by a clergyman of the Established Church. *Yr Eglwysydd* (The Church) is published at Holywell, price 2d. *Yr Eurgrawn* (The Golden Treasury) is published at Llanidloes, price 6d., and edited by a Wesleyan. *Y Winllan* (The Vineyard) is published at Llangollen, and chiefly written by working men of the Wesleyan connexion; the price is 1d. *Y Drysorfa* (The Treasury) is chiefly devoted to religious essays and reports of the proceedings of the Welsh Calvinistic Methodists; it is published under the superintendence of that connexion at Holywell; price 4d. *Y Methodist*, published at Llanidloes, Montgomeryshire, price 2d., is at once a literary and religious work; it maintains a high reputation, and circulates widely among the labouring classes, amidst whom its principal contributors are found; the editor is a Welsh Calvinistic Methodist. *Y Seren Gomer* (The Star of Gomer) is edited by a Baptist, and published at Caermarthen; price 6d.; working men are its chief contributors; it is open to all subjects,—literary, scientific, and theological,—and many discussions have been carried on with great ability in its pages: it is one of the oldest of the Welsh periodicals, and its present circulation is estimated at about 20,400. *Y Greal* (The Magazine) is published at Llangollen, price 4d.; it is edited by a Baptist, but open to general contributions. *Yr Annibynur* (The Independent), published at Bethesda, price 3d., is the organ of the Welsh Congregationalists. *Y Dysgedydd* (The Teacher), published at Dolgellau, in Merionethshire, price 6d., has six or seven editors, who take charge of its different departments, the two principal ones being ministers of the sect: the circulation is believed to be about 25,000. *Y Diwygiwr* (The Reformer) is published at Llanelly, price 4d.; one of its especial objects appears to be that of pointing out abuses, especially those of the Established Church. *Y Gwerinwr* (The Universalist) is also edited by a Baptist: it is published at Rhyl, price 6d., and especially directed to promote the general welfare and social happiness of the Welsh people. We might lengthen our catalogue of Welsh periodicals, but they resemble each other more or less in the strength of religious principle, the tendency to grammatical and antiquarian discussion, the fervour of original and poetic thought, and eagerness of inquiry into all topics of of political, literary, and scientific interest.

Among the monthly magazines more particularly intended for children and young people are:—*Yr Athraw* (The Teacher), price 1d., published at Llangollen. *Yr Oenig* (The Little Lamb), price

1d., published at Caermarthen, and chiefly supplied by juvenile contributors. Women also write for these and for other Welsh periodicals. One of them, a domestic servant, writes articles remarkable for sound sense and useful tendency. On these productions the reproach of sameness, of dullness, or of dryness, would fall harmless. Most of them are varied by a wide range of subjects,—antiquarian research, artistic criticism, and essays on music, natural philosophy, and history, intermingling with native poetry, in addition to general and local news, all freshened and vivified by the power of original thought, all endowed with that pleasing power which earnest feeling adds to natural eloquence.

In the Number for the following week, it is added:—

Wherever Welsh families settle together, they maintain the habits and language of their country. In the very midst of London, a large community of Welsh people has cherished from generation to generation the religious literature of Wales. Liverpool has become a sort of Welsh metropolis to the Principality. Beyond the Atlantic, in the city and state of New York, a digest of all the periodical publications of Wales is circulated, under the name of *Y Detholydd* (The Selector),—besides original periodicals, called, *Y Cenhadwr* (The Messenger), *Y Cyfaill o'r Hên Wlad* (The Friend of the Old Country), *Y Seren* (The Star), *Y Cyfaill* (The Friend), and many others. The language is so copious, energetic and flexible, that almost all things gain fresh strength and power when translated into it, while they gain also in conciseness of expression. For instance, the Welsh summaries of political news are models of comprehensive and succinct writing. Multitudinous as they are, it would be comparitively easy to enumerate the Welshmen of past and present generations who have risen to eminence and conferred benefits and honour upon Britain by the exercise of their several talents; but it would be a long and difficult task to track the obscure course of native genius, widely yet silently working the diffusion of blessings within the compass of their own peculiar land. Any biographical dictionary will furnish hundreds of the former: the latter must be traced when dead through their influence on survivors. The names of many who are now alive and at work are well known to us; but we feel that we should be guilty of an unjustifiable and injurious act in dragging such disinterested local labourers into unsought and undesired celebrity. The enduring prevalence of the Welsh language, notwithstanding the active measures which have been taken to suppress it, is very commonly, though very erroneously, attributed to a counteractive opposition, while it actually, and spontaneously, proceeds, in fact, from the working

of natural causes. It is the life of the Welsh language, as the breath of a nation's feelings and affections, which preserves it. We may just as wisely attempt to uproot, or to fuse, the granite mountains, in order to make way, by their rapid disintegration, for more productive soils, as to change by determination the living speech of 600,000, or 700,000 people. Comformably to His will who dispersed the builders of Babel, the Cymry still speak the language of their progenitors. Whether that language shall continue or cease depends upon circumstances too complex for calculation, and alike beyond our foresight and control; but certainly no other living language can surpass it in wealth of words and power of forcible and exact expression. It is commonly argued, that Welshmen who have not a thorough acquaintance with English must, of necessity, be impeded in the career of life, and tethered down, as it were, to that inferior social rank in which they were born: yet Welshmen have proved, when casually impelled by worldly ambition, that they well know how to climb even to the woolsack and to the archiepiscopal throne. But the desire for personal advancement is not a national characteristic of the Cymry. It seems strange, indeed, that alteration of language should be urged as a provocative of that desire, when we consider that the original diversity of tongues was the first signal judgment upon man's worldly ambition. The Cambrian peasant seldom fails to compute aright the relative value of three-score years and ten and of immortality. To be useful in his own sphere, not to start out of it,—steadily to enlighten each his little system—of kinsmen, friends, and dependents—not to glare forth as a meteor to be wondered at,—to acquire knowledge, and to use it for God's glory and for his neighbours' good,—to render the improvement of his faculties conducive to the exaltation of his spiritual being: this is the main object of the true Cymro's ambition, and it is, incontrovertibly, the highest purpose of human life. Disguise it as we may from others or from ourselves, it is undoubtedly true, that the restlessness of secular aspirations is reserved only for those who, "failing," as Lord Bacon expresses it, "to exalt their nature, are in perpetual estuation to exalt their place." It might be well for pseudo-philosophers, who scoff at the Cymraeg as a "non-literary language," to study ethics in its archaic treasuries, and also to take a few theological lessons in a Welsh Sunday School. If our true province has been rightly defined by Butler to be "virtue and religion, life and manners, the science of improving the temper and making the heart better," then is the Welshman cultivating at home a field capable of yielding life's richest and noblest harvests. W.

A TREATISE ON THE CHIEF PECULIARITIES THAT DISTINGUISH THE CYMRAEG, AS SPOKEN BY THE INHABITANTS OF GWENT AND MORGANWG RESPECTIVELY.

By Pererindodwr.

(*Continued from Vol. III., page* 253.)

PECULIAR PHRASEOLOGIES.

Menevia and Morganwg vary particularly in their mode of designating persons. In the middle and eastern divisions it is very seldom that an individual is called by his proper name, but they begin with one man, and join to him his immediate ancestors as far as the fifth degree; thus *Twm Shôn, Harri Twm Shôn, Wil Harri Twm Shôn, Dai Wil Harri Twm Shôn*, and *Rhys Dai Wil Harri Twm Shôn*. The names of the women are regulated exactly in the same way. This usage causes a great confusion in the names of individuals. Not unfrequently are persons found in Gwentllwg with only two names; but this for the most part is an interruption of the appellative lineage. Again, may be seen two brothers by the same parents, who call themselves by different names. For instance, if the above *Rhys* had a brother of the name of *Harri*, the latter, perhaps, would be called *Harri Rhys*, whilst *Rhys* would style himself *Rhys Harri*, supposing that *Wil Harri* was his grandfather. Thus the mode of naming the people is subject to the greatest disorder; and, since the parish registers are full of this confusion, the state of genealogy in Gwent is extremely critical. It must be borne in mind that this usage is hardly perceptible on the western side of the river Tâf, in Morganwg.

There is, also, throughout Gwent and Morganwg, a peculiar mode of distinguishing the condition of persons in regard to their marriage, or widowhood. When a female is seen at hand, it is asked, "Pwy yw y *ferch*-neu-*wraig* eco (accw)?" and, "Pwy yw y *gwr*-neu-*was* eco?" And

when there is a desire to accost, or call the attention of some stranger, it is said, "Hei! y *gwr*-neu-*was*," and, "Hei! y *ferch*-neu-*wraig*." This distinction is very fair, for a female cannot be other than a *merch*, or *gwraig*; nor can a male be other than a *gwr*, or *gwas*, *i.e.*, a man in a servile condition,[1] since he is not in the state of wedlock as a husband. Widowhood does not change the man, nor the woman, into *gwas*, or *merch*, according to the conventional usage of the country. It is right to remember, likewise, that it is customary throughout Gwent and Morganwg to call peasants and poor children by what are termed nick-names; thus, *Twm*, *Shôn*, *Dai*, *Mocyn*, *Harri*, *Wil*, *Ned*, *Palws*, *Sal*, *Magws*, &c., are made to stand for *Thomas*, *John*, *David*, *Henry*, *William*, *Edward*, *Mary*, *Sarah*, *Margaret*, &c.

The inhabitants of Gwent and Morganwg have divers modes of giving names to houses and places, as *ty Twm Shôn*, *ty Bet o'r Cwm*, &c. The manner of calling a place according to its geographical situation prevails very extensively in the country, as *Penlan*, *Pen y ptl*, *Penhil*, *Glan Rumi*, *Nantarw*, &c.; whilst Dimetia confers a name upon every hut, thus, *Treaser*, *Trebwrnallt*, *Treganhaethw*, *Trewein*, *Tregadwgan*, *Trelodan*, *Treglemais*, *Treletert*, *Treteio*, *Trewallter*, *Tredduog*, *Trefin*, *Trebufired*, *Trearched*, *Tregwynt*, *Tremichol*, &c., &c.

There is a great difference between the dialects of Menevia and Morganwg. Throughout the middle and eastern districts the vowel *i* has almost its full sound in hundreds of words, as shall be noticed hereafter. Towards the Saxon border, a certain strangeness dwells on the faces of the men, somewhat similar to the gloomy appearance that ensues when the sun is hidden by a cloud previous to its setting in the west. From Ergyng to Talgoed (Caldicot) one meets with heavy, lanky, and

[1] *Gwas* does not necessarily mean a *servant*; but it was formerly, and it is still partly, used as a general term for a *young man*, without any reference to his worldly position. In the *Mabinogion* young noblemen are frequently called *gweision*. Compare, also, the opening line of the *Gododin*,—"Gredyf gwr oed *gwas*."—S. E.

very ignorant men; and the old people that are there, especially towards Tre 'r Esgob, speak Welsh, which is unintelligible to the uni-lingual Cymro. They have so much of the English accent, and occasionally an old word like *ebargofi*, that they cause a mixture of grief and astonishment in the bosom of the visitor. When he proceeds from Crughywel to Coed y Cymmer, he hears clearly the accent and pronunciation of the Brecknockian; *ar yr un, lad raig ferch y forwn*, &c., present themselves there very distinctly. When we go from Coed y Cymmer through Cwmamman to Pont ar Ddulas, we hear the pronunciation of the Brecknockian, and that of the boys of Caermarthen. Here the speech becomes vigorous, and the voice thin, and *yn wirionedd fach anwyl i, thinci fawr*, come to light; and, in returning, a change will be perceived towards Margam, and a little after towards Pont Faen. Then the body of the country is reached, and the tone becomes slow and grave, the tongue lisps a little, and the voice is thick. Abertawy, Merthyr, and all the works, Cardiff and Newport, are like *Van Dieman's Land.* They contain people from every country, and accordingly one meets in them with the dialects and accents that distinguish every portion of the inhabitants of the Principality.

(To be continued.)

WELSH MSS.

THE following is a list of the contents of a volume of Welsh poetry belonging to Balliol College, (marked No. 353 in Coxe's *Catalogue of MSS. in Oxford Colleges*, 4to.,) in folio, on paper, written in the sixteenth century, (probably the original MS. of Jno. Rhys, author of the Welsh Grammar,) and has been kindly communicated by Sir Thomas Phillipps, Bart., of Middle Hill:—

Folio 1. *A quatrain,*—
"O mightie Ladie our ledyng;—
To have at Hevyn our abeyding;
Ynto thy fest everlesting,
Ye sett a branche us to bring."

f. 1ᵇ. *A poem in* English, *in the* Welsh *mode of alliteration and orthography,*—
"Ei tell tu iow as swm du siow
As now ei trow wi yws not right
A boi wyd bow his looks so low
How mae ei know fro hym a knight
Dy trywth ys kyt dat ynd ys cast
Ddei inds by last ddei hands by light
O God set yt gud as yt was
Ddei rywl dwth pas ddy world hadd pight
A pretti thing wi prai tu thest
Dat gud by hest dat God by hight
And he us fing ynto hys fest." *With fifteen more lines.*

f. 2. *Here the* Welsh *poems begin, with the title of*

KYWYDDEU KYMRAEC.

1 "Y ddyn ar santaidd anwyd."
Ends,—"Bedo Brwynllys ae kant." (*Circiter* 1450.)

f. 3. 2 "Marw ny wnaf mor wen yw nyn."
Ievan Deulwyn ae kant. (1460–1490.)

f. 4. 3 "Serch y roes ar chwaer essyllt." Tydyr alet. (1480–1520.)

f. 5. 4 "Pynd oes y penyd a wun." Hwnu ae ir hwnn ae kant.

f. 6. *A historical note of the family of* Williamson,—
"Y tridyd dyd ardec o whefrawr ym mlwydyn yr arglwyd Iessu 1538 mil a phymp cant ac wyth ar ugaint (*sic*) y ganeit ym Sion ap Rhys y bioed y lhyfyr hwnn verch a elwit Elenor om Gwraic a elwit Siwan verch y Sion Williamson ac i Siwan y wraic ef . . . . . (*erased in MS.*) ac y bu mamau budyd yddi tri Elenor gwraic Gristopher Barker a elwit Richaullt Garther a Dorothe gwraic Latham oed Sargeant

or Catrie yr brenhin Harri yr VIII^th^ a (T.?) Pate Archiagon Lincoln indad bedydd ydi."

A marginal note to the above, in a later hand apparently, says,—"Rhiw ddyn kenfigennis a tynoedd y geiriau hyn alaw verch—a oeidd Chwaer i vraig Thomas arglwydd Cromwell Mam Gregory Cromwell a briodes chwaer brenhines Siaen mam Brenin Edward."

f. 6^b^. "Yr unvetdud ardec o vis (October) pan oed oedran yr arglwyd Iessu Grist mil a phymp cant a phedair ardec ar ugaint i prioded ynghyt Sion ap Rhys perchen y llyvyr hwnn a Siwan verch Sion Williamson o Lundein, yn tu gair lhaw Lhundein a elwit Canburie pann oed oedran y gwr yn XXXII ar wraic yn deunaw."

f. 7. "Gwae vai hyn dyn noe dad."

Howel Lhwyd ap y gof ae kant.

f. 8. "Y Rhiein wych ay rhoi a wen."

Davyd ap Edmwnd ae kant.

f. 9. "Dyd da yr Vwyna r vy."

Davyd ap Edmwnd ae kant. (*Circiter* 1450.)

f. 9^b^. "Medraf ampwylh madrod om pen."

Tudyr alet ai kant. (1480–1520.)

f. 10. "Bym Annwyl lhe bym un nos."

Howel Davyd ap Ieuan (Ierworth?) ap Rhys ai kant. (1450–1480.)

f. 11^b^. "Adef un duw nef naf terwyn yn dri." (*No name of author.*)

f. 12. *Lost.*

f. 13. "Bym gennyd vy, myd mewn modd."

Ievan ap Tudur penllynn. (1460–1470.)

f. 13^a^. Beth yw Kynghanedd: Kidsownio Kidsonanieid a chidnewidio bogaliaid.

"Phylib am Hadog folwer frymañ,
For women of Elsmer." (*No name of author.*)

f. 13^b^. Envey Rhivedi.

"Nid oes Rhif tihwnt i ddeg." (*No name.*)

f. 14. Kas ddynion Selyf ddoeth

"Dun ny wypo da ac nys dysk." (*No name.*)

f. 14^a^. Tri chyngor yr Ederyn melyn,—*Title.*

"Na wna alar am a ddarffo."

gyffes
Dy gyngor ath gyssyl yw.

f. 14^b^. Llyma y saith govyn a wnaeth y saith wyr Doython pob un yw gilydd, a phob un yn atteb yw gilydd val hynn

"Pa ddayoni gwrychaf, Kyfiawnder," &c.

"Llyma ovynion Aleksander mawr," &c. (*This is prose.*)

f. 15. Trioedd

"Tri ffeth a gâr gwyddel Trais, a thwyll a cherdd," &c.

f. 15^a^. "Attebion y doethion ychod yw ovynnion ef ag y dwedei ef y hyn" . . . . . gw . . . (*Eaten by mice.*)

f. 15^b^. "Nyd er kysgy un hun hir y bore." (*Incerti authoris.*)

"Peidied ag eydied awdyr iach heddiw." (*No name.*)

Ay da kilio rag y kornwyd
"Koelia di vardd may da kilio." Tad Gr. ap Ievan ae kant.
Llyssan grynnañ a grinant, &c., &c. (*No name.*)
"Tri phwnk dirgel mi welir." (*No name.*)

f. 16. Kywydd y Duw
"Kreawdr mawr Kroyw awdyr mwyn."
Davydd Llwyd ab Elnion Llegliw ae kant.

f. 18. Awdwl Rhys Nannor. (1440–1480.)
"Krist Kaddwr wythved brenin diledog."
Ends,—"Kawn veli ywch dorf kawn valchwaed efrog."

f. 20. I Vrenhin Harri yr wythved
"Y Tarw or mwnt Eryr mon."
Lewys ap Richard *alias* Morgannwc ae kant.

f. 21ᵇ. Kywydd i Sion ap Rhys
"Pwy n dwyn gras penna dan gred." Lewys Morgannwc.

f. 22ᵇ. Awdwl ir un gwr ychod
"Mab mair oreu gaer y roi gwys Kedryn."
Thomas Vychan ai kant. (1520–1560.)

f. 24. Kywyd y Syr Sion ap Rhys pan wnaethpwyd yn Varchog
"Drychaf goed truchaf gynt."
Lewys Morgannwg ai kant. (1548.)

f. 25. "Teg oedd gynnyrch hygyrch hardd
Taliessin ffraethvin ffrwythvardd." Iollo Goch ae kant.

f. 26. Kywydeu ymrysson rhwng Ievan Tew brydydd ar maestyr Harri
"Ievan mawl Winlhian wynlhwyd." Maestyr Harri ae kant.

f. 27. "Y vyn eiliw od ar vaes." Ievan Tew ae kant.

f. 28. Barnod Llywelyn ap Gwilim ap Rhys Llwyd ap Adam hynayf i Sir Sion Vab Rhys nyd amgen noe i orheadad ef
"Ewythr y bawb aeth yr bedd."
Howel Davydd ap Ievan ap Rhys Llwyd ap Adam (*ai kant.*)

f. 29. Kywedu, *on same subject as f.* 26
"Y gwr oed dawc y gredir."
Meistyr Harri Kydweli, Archiagion Kaerverddin.

f. 29ᵇ. Y Wilym Gwyn a Sion ap Rhys
"Annerch gennyf genw r glynn."

f. 30. "Y Meistyr nys hammeu estrawn."
Ievan Dew brydydd ae kant.

f. 31. *Half this leaf is cut off, which appears to have contained a poem, of which the portion on the other side is scratched over with a pen to erase it, but a* Welshman *might perhaps decipher it.*

f. 32. I Lewys Mon, am Vwkled
"Kaerludd vudd (*query?*) a chelvyddyd."
Rhys Nant Mawr ay kant.

f. 33ᵇ. "Gwair ryg ysto
Gwar y rhyw gi."

f. 34. Kywydd Kyssan
"Vwy vwy o serch mae vy swllt."
David ap Edmwnd ae kant.

f. 34ᵇ. *Repetition of the* Kywyd i Duw *at p.* 16.

f. 35ᵇ. Englynion yr XII Arwydon
"Y trydyd e vrilldyd dau bren nac agor."
Davyd Nanmor ai Cant.

f. 36. Englynnion y Missoed
"Mis Ionawr myglyd Dyffryn."

f. 37. *Explanation in* Latin *of some* Welsh *words, viz.,*—

gorchyngu	vincere	gogant	angled
oruc	incipere	a chywyludd	
a oruc	cepit	tressor	thesaurus
foa	fugere	swllt	
foassant	fugerunt	yspeil	spolium
gemmau	gemme		
clyseu guervaur	costely juells		
memrwn	membrana		
gwarchau	kepe		
swllt golut	divicia		

f. 38. Englyn y draetha yr deudeg arwyd oe brenn val y maent yn sevylh
"Hwrd, drwy, gyfwrdd, tarw, gefelh, yn lhaw."
Davyd Nanmor ae kant.

f. 39. Kywyd dwyvol
"Pond angalh na deallhwn."
Sion y Kent ai kant. (1380–1420.)

f. 40. Kywyd y Duw
"Y gwr y gayff gyrry gwin."
Ievan Deulwyn ae kant. (1460–1490.)

f. 41. Kywyd o enwey Duw
"Dysgais yny mod y diskyn." David Nanmor ai kant.

f. 42. Geiriau digri yr hwnn ny ellir y hadrodd mewn Iayth arall
"Deu wr o ddeheubarth ar naill o havyn." (*Prose.*)

f. 42ᵇ. Geiriau Kristor Mathey o Wlad Vorgan
"Oferwr, y dath at Gristopher Matthew."

f. 43. Epitaphium Ricardi Regis Angliæ tercii ære insculptum juxta monumentum ipsius apud Fratres Minores Lecestr.

"Hic ego quem variæ tellus sub marmore claudit
Tertius injusta voce Ricardus eram
Nam patriæ tutor patruus pro jure nepotum
Dirupta tenui regna Britanna fide
Sexaginta dies, binis dumtaxat ademptis
Æstatesq; tuli non mea sceptra duas
Fortiter in bello merito desertus ab Anglis
Rex Henrice, tibi, septime, succubui
At sumptu pius ipse tuo sic ossa decoras
Non regemq; facis regis honore coli
Quatuor exceptis jam tum cum quinq; bis annis
Acta trecenta quidem lustra salutis erant

Anteq$_{\text{m}}$ Septembres undena luce calendas
Reddideram rubræ debita jura rosæ
At mea quisquis eris propter commissa precare
Sit minor ut precibus pena ferenda tuis.
A° 1486 22° Augusti."

f. 43. "Gwraig oed yn gwedio," &c.

f. 44. Kywyd i Edmund Iarlh Rismwnt ac y Jaspar Iarlh Penvro meybion Owein ap Tudyr. Ar Edmund uchod oed dad Brenhin Harri saithved
"Y dauwr Arglwydiaid." David Nanmor ai kant.

f. 45. Kywyd y Davyd Lhwyd vab Ryderch o Deheubarth
"Hawd ammawr blaenawr y blaid."
Davyd Nanmor ai kant.

f. 46. Kywyd y Vost
"Awen y wnaeth mab maeth med
Awen gain Owain Gwyned."
Ievan ap Rhederch ap Ievan Lhwyd ae kant. (1410–1440.)

f. 48. *Extracts from various authors, viz., on* Affluentia Rerum, Anglia, Avaritia, Age quod Agis, Anni Partes & Divisio, Auri & Argenti Usus, Amor. *That upon* Anglia *is merely three lines from* Giraldus Cambrensis, *viz.,*—
"Anglia terra ferax et fertilis angulus orbis
Insula prædives quæ toto vix eget orbe
Et cujus totus indiget orbis ope."

f. 52. Yr awdwl vraith y Taliessin
"Ef a unaeth Panton ar Lawr glyn Hebron."
Ends,—"A vyd gwir diogel y Vrytania." Taliessin ai kant.

f. 54. "Dealh y rwy dalh yw y rai."
Davyd Lhwyd Lln ap Gruffyd (*of Mathavarn*).

f. 55. "Pan dol kwyn kynlhwyn bro gystennin
Pwlh parchelh a chollhen."

f. 55. "Gwae ni ddiwedi di dym."
Lhewelyn ap Meredyd ap Edynyvet ae kant. (1390–1420.)

f. 56. Kywyd y Pymmaib
"Troes dyw ir vawr Trystan wy vi."
Gwilym ap Ievan hên ai kant. (*Circiter* 1390.)

f. 57. Kywyd y ki Du
"Tyvod yn rhyd tayofwy." Hyw Pennal ai kant.

f. 58. Kywyd y varch glas keynogog
"Tref dayar wyned ay drych."
Tudyr alet ai kant y Wiliam Vychan o Gilgerran.

f. 60. *Extracts from Latin authors,*—
De Christiana Religione quid senserint dixerintq$_{\text{m}}$ Autores Ethnici.

f. 61. "Kywir undal Kywreindeb."
Llewelyn ap Owain ae kant. (1480–1520.)

f. 62. *Verses on* Credulity,—
"Si canis applaudit, meretrix hylarem tibi vultum
Præbeat, inclinet monachus, aut femina ploret,

Amplexus miles, aut oscula det monialis,
Mercator juret, istis nunquam movearis."

f. 69. *Lines showing how* English *words should be written to enable* Welshmen *to pronounce them,*—
"Almightie Ladie leding to have. (*After the Inglish.*)
Almighti Ladi leding to haf. (*After the Welsh.*)
Hevyn at our ending
Hevyn att owr ending
Into thy feste everlesting
Yn tw ddei fest evyrlesting," &c., &c.

f. 64. *Torn out.*

f. 65. *The value of the* Denarius, Drachma, *and* Decussis.

f. 67. Kywyd y wnaeth Ieuan du r Billwg y Bommas ap Howel Vychan, o Vrycheiniog, y erchi gown o Vantelh goch
"Tommas Kedwyd Duw ymy
Trystan o Wlad Vrychan vry
Vab Howel avel Ivor
Vychan ag wyr Ievan ior
Ywchel gan hil Lhywelyn."
Ievan dy r Billwg ai kant. (1460–1500.)

f. 68. Kywyd y Owain Tudyr hen dad Brenhin Harri y saithved
"Gwdon dewi a godef."
Ievan Gethin ap Ievan ap Lheysion ai kant.
Gwehelyth Owain Tydyr y dywyssogion Kymry
"Owain vab Margaret verch Nest verch Angharad verch Gruffyd ap David Goch ap David ap Gruffyd Tywysog Kymry. Ar Gryffyd . . . . . oed vab Lhewelyn vab Ioroeth Drwyndwn."

f. 69. Kywyd i erchi telyn i Syr William Gryffyd ag un oe orderchadeu y wnaeth Offeiriad o wyned.
"Kariad merched am Kyryai." (*No name.*)

f. 70. Kywyd y erchi hedwch
"Rhys a gynnail rhwysc Einion." Ievan Deylwyn ae kant.

f. 71. Y Vereh
"Karais dyn ievank hirwen." Ievan Deulwyn ae kant.

f. 72. *Extracts*—Exercitium.

f. 72^{b}. Marwnad Gruffyd Gryg
"Tost oed dwyn trais kann kwynawl."
Davyd ap Gwilym ae kant.

f. 73. Marwnad Davyd ap Gwilym o waith Gryffyd Gryg
"David ap Gwilym ymmy." Gruffyd Gryg ai kant.

f. 74. Kywyd Barwnad Dd ap Gwilym o waith Madog Benvras
"Da ar veyrd dewyn o wr vy." Madog Benvras ai kant.

f. 76. *Extracts*—Faceté dicta & facta.

f. 77. Excerpta e quodam libro cronicarum vetusto apud Hereford incerti authoris de fidei Christianæ propagacione.

f. 78^{b}. Kywyd Barunad Davyd ap Gwilym
"Hydol dof vy hoedl Davyd." Iollo Goch ai kant.

f. 79. "Hela a gayff dros hali ag in
Harri ar gwaywyr hirion." (*No name.*)
f. 80. *Three-fourths of this leaf are cut off. The upper part contains only*
Extracts—"Graviter dicta & facta."
f. 81. Awdwl y Syr Sion vab Rhys o waith Lewys Morgannwg A° Dni 1548
"Salmon Marchogyon er chwys dyw ar groes."
Lewys Morgannwg ae kant.
f. 82ᵇ. Y Sir Ioan fab Rhys gwayth Griffith Hiraethogge
"Kwrse hud y kynolwyd kain."
Gruffyth Hiraethog ae kant. (1520–1550.)
f. 85. Englynion y sul o Waith Gruffyd vab meredyd "O Lyvyr Hergest."
"Duw Sul eurlyw byw bywieit arwyrein."
f. 85ᵇ. Or Sul
"Doeth Manna alpha eilffawd rhen o nef."
Finis
"Dylyem pwyllhem kynpelh ynyal yng."
Gr. ap Meredyd ai kant.
ff. 86 *and* 87 *are torn out.*
f. 88ᵇ. *An English song by* Howel Surdeval
"Owr luck owr king, owr lock owr kai
mei God ei prai, mei geid (good?) upright
Ei syk, ei sing, ei siak, ei sai
Ei ever awai, a wiri wight
A gast ei go, mei frynds mi ffro
Ei ffownd a ffo, wyd ffynd ei fight
Ei sing also yn welth yn wo
Ei kan no mo to quyn o might
Howel Surdevall sang it." (1430–1460.)
f. 89. *Extracts*—Indulgentia nimia dominorum in famulos.—*Ex Orosio*, lib. iv.
f. 90. *Extracts*—Justicia.
f. 91. *Do.* De Insomniis.
f. 92. *Do.* Inventores rerum.
Do. *Do.* Literarum repperies apud Polydorum Virgilium, lib. i. cap. 6. Et Agrippam de Vanitate Scientiarum, cap. 2. Lucanum, lib. iii.
Phœnices primi (famæ si creditur) ausi
Mansuram rudibus vocem signare figuris.
Nondum flumineas Memphis contexere biblos
Noverat, et saxis tantum volucresq; feræq;
Sculptaq; servabant magicas animalia linguas.
f. 93. *Extracts*—Joci.
f. 94. *Do.* Luxuria.
f. 95. *Do.* Liberalitas.

f. 95ᵇ. "Lugubalia est civitas quæ olim Luyl et nunc Caer lwyl corrupte dicitur, quod ex Beda."

f. 96. Kywyd Sion y Kent y Vrecheyniog
"Brycheiniawg bro wych annwyl." Sion y Kent ae kant.

f. 97. *Torn out.*

f. 98. "O wir gweryl wr gwiwrwyf." Sion y Kent ae kant.

f. 99. *Missing.*

f. 100. *Extracts*—Magia.

f. 101. *Torn out.*

f. 102. *Extracts*—In Mulieres vituperia.

ff. 103, 4. *Cut out.*

f. 105. *Extracts*—Nobilitas.

f. 106. On the Alphabet and the Grammar of the Welsh,
Beginning,—"Pedeir llythyr en ar ugeint Kymraec yssyd nyt amgen."
¶ De Viciis Carminum.

This appears to me to be a very important Treatise on Welsh Grammar. *It is, apparently, of the time of Henry VIII. Query, if it is* Rhys' *work?*

f. 124. Entries of the marriage at Canbure in Islington of John Prise, the Queen's Registrar, with Joan dau^r of Jno Williamson of London, Oct 11th 1534, he being then 32 years old and she 18, and of the baptisms of their children, whose names were

Gregory born 6 Aug 1535
Peter born and died infant
Richard born 7 July 1537 at Newington Green so named from Rich^d Gwent, Dean of the Arches, & Sir Rich^d Crumwell his Godfather, baptised at Islington
Eleonora born 14 Feb 1538
Joanna born 14 Nov 1542
Jane born 25 June 1544
Maria born 19 Aug 1545
John born 7 March 1546 at Hereford
W^m born 10 Jan 1548 at d^o

Here a leaf is torn out, but whether any baptismal entries were upon it, is unknown. These early entries from 34 *to* 37 *are prior to the establishment of Parish Registers by* Thomas Cromwell, *Lord Keeper, in whose time the first son was born, and it becomes a curious question whether this* John Prise, *by these entries in this book, gave the first hint to* Cromwell *of the plan of Parish Registers, or whether* Cromwell *first suggested the form of these entries to* Prise. *Here the names of the Godfathers and Godmothers are put down precisely as they were entered in the earliest Parish Registers. If* Prise *suggested it to* Cromwell, Wales *will have the honour of inventing the invaluable system of "Parish Registers."*

f. 126. Recipe against the quartan ague.

f. 127. Kynghor y wr dwyn y vuched yn galh ac yn gymedrol

Incipit—"O gyghor y doeth y keveis megys yd oed ynteu yn kyghori," &c.

f. 130ᵇ. Marwnad Meistr Thomas Vychan
"Kedyn Vychan Kyfan a Kofied y baich."
Sion Mawddwy (*ai kant*).

f. 133ᵇ. Por da pur dewyrn.

f. 134. *Extracts*—Sententiæ.

f. 135. *Do.* S. Simonia.

f. 136. *Do.* Somnus. *This leaf half cut out.*

f. 137. *Torn out.*

f. 138ᵇ. *Extracts*—Stilum.

f. 139. *Torn out.*

f. 140. Temporum definitio. *Half the leaf cut out.*

f. 141. The Will of Wᵐ Tracy of Todington, Co. Glouc. aº 22 H. 8, *in which is contained the famous Declaration of his Faith against the Catholics.*

Pedigree from the Will; Wᵐ Tracy=Margaret
Richard.

f. 142. Diaerhebion Kmyraig,—
"Prynhaven coch amabred gwr."—P *to* V.

This appears to have been bound up wrong, the first part, A to O, beginning at f. 148.

ff. 144, 5. *Cut out.*

f. 146. *Extracts*—De Valetudine tuenda.

f. 147. *Do.* De Scribendi occulte & obscure modis.

ff. 148 *to* 161. Diaerhebion Kymraeg,—A *to* O.
"A vo da gan duv ys dir."—*This is the first portion of f.* 142.

f. 162ᵇ. "Commentacio mea, Johannis Rhesei, extemporalis, qua conjicere tantum volui, quid sit causa, quod vulgo non ita integriter vivatur nunc, ut olim." *Incipit*,—"Consideranti mihi."
Ditto, a duplicate copy on a smaller sheet, loose in the vol.

f. 164. "Notula excerpta ex antiquo quodam Codice in Wallia, litteris pene obliteratis & deletis pro nimia vetustate, quam, ut cujusdam studiosi opera, nolui perire, sed de novo transcribere (*volui*)."
In this copy the dates of the decease of many Welshmen *are given.*

f. 164ᵇ. Names of the Cantreds of Wales, out of the Red Book of the Exchequer. *Part of this was apparently continued on f.* 165, *which is unfortunately cut or torn out.*

f. 166. *The Index commences, mixed with a* Welsh *interpretation of some* English *words. It appears to be bound up wrong.*

f. 170ᵇ. Vocabula affinitatis—
"Whegrwn, Pater uxoris meæ. Wheger, Mater uxoris meæ.
Daw, maritus filiæ meæ. Gweyd, uxor filii mei."

f. 175. *On this, the last leaf, is* "Finis Miscellaneorum Johis. Rese quondam militis hujus Comitatus."

LUCY LLOYD.

(Translation. Continued from Vol. III. p. 278.)

"What is this that greets my vision?—Oh! Lucy Lloyd;
Is my welcome lamentation?—Oh! Lucy Lloyd;
Is the shroud of sad bereavement,
Wrought by love, thy bridal raiment?
Is pale death our blest enjoyment?—Oh! Lucy Lloyd.

"Erst thy bosom warm and lovely,—Oh! Lucy Lloyd,
Pass'd in grace the modest lily;—Oh! Lucy Lloyd;
With sweet smiles thy cheeks were beaming,
Words like honeycomb were flowing
From thy lips—no longer moving!—Oh! Lucy Lloyd.

"Sleepest thou, this fragrant evening?—Oh! Lucy Lloyd;
Careless of my painful weeping?—Oh! Lucy Lloyd.
Rouse thee, queen of native roses,
Thy Llywelyn's loud entreaties
Should bring back thy life, thy blushes.—Oh! Lucy Lloyd.

"Silent still! no sound she utters,—Oh! Lucy Lloyd;
No smiles light her pallid features;—Oh! Lucy Lloyd;
Her bright eyes are closed in darkness,
And her arms lie stiff and helpless—
Still her pulse—her heart is lifeless;—Oh! Lucy Lloyd.

"Without her the birds are silent,—Oh! Lucy Lloyd;
Nature wants its green adornment,—Oh! Lucy Lloyd;
All its beauties droop and suffer,
Fragile is its every flower,
Nought can charm an ardent lover—but Lucy Lloyd.

"Leafy grove and valley gleesome—Oh! Lucy Lloyd;
Cannot ease a troubled bosom;—Oh! Lucy Lloyd;
I am lonely—gone my gladness—
I am wretched—life is cheerless—
Without Lucy all is darkness.—Oh! Lucy Lloyd.

"There fell a star bright and smiling—Oh! Lucy Lloyd;
From creation's gorgeous ceiling;—Oh! Lucy Lloyd;
And the gloom of desolation
Fills the seat of warm affection,
Spreading awe o'er every region.—Oh! Lucy Lloyd.

"Oh! to talk of years departed,—Oh! Lucy Lloyd;
Springtime of my fair betrothed,—my Lucy Lloyd;
And her foot-prints to discover
By the side of limpid river,
Tend my sadden'd heart to shiver,—Oh! Lucy Lloyd.

"Hark! the strains of summer breezes—Oh! Lucy Lloyd,
Echo back her soft addresses—Oh! Lucy Lloyd;
And the sun-kissed dew, rejoicing
In the rays of lovely morning,
Tries to paint her form excelling.—Oh! Lucy Lloyd.

"Faint! the picture does but harrow—Oh! Lucy Lloyd,
My sore breast, and swell my sorrow,—Oh! Lucy Lloyd.
Faint! whilst she herself lies stretched,
Whom I lov'd with love unbounded,
And who loved me till she died—my Lucy Lloyd.

"Vain regret! maids, seize the moment—Oh! Lucy Lloyd,
Vest her in her snow-white garment—my Lucy Lloyd;
Grace her temples fair and lovely,
With the fragrant rose and lily
Ere she's trampled with the lowly—Oh! Lucy Lloyd.

"Trampled? Nay; the angels holy—Oh! Lucy Lloyd
Love to guard her sacred body—Oh! Lucy Lloyd,
Fanning, with their wings immortal,
Her soft sleep till doom's stern signal
Calls her from her couch sepulchral—Oh! Lucy Lloyd.

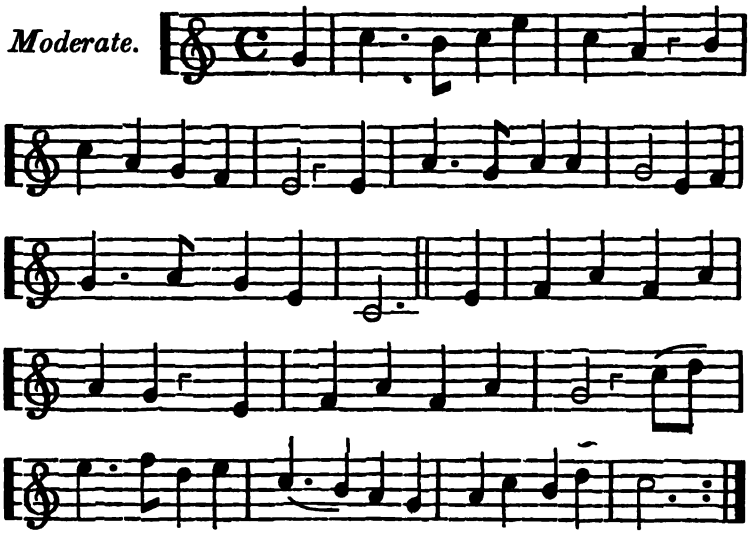
"At her tomb each eve and morning—Oh! Lucy Lloyd
Shall be seen her own Llywelyn—Oh! Lucy Lloyd,
With my gifts from love's fair bowers,
Tears and grief, and wreaths of flowers—
But, alas! the greensward covers—my Lucy Lloyd!

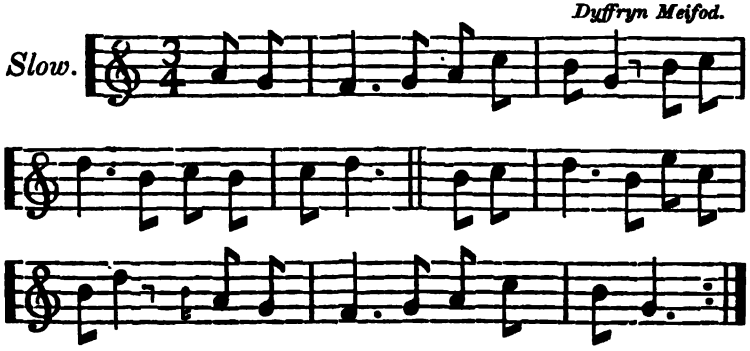
"And when death's unbending power—Oh! Lucy Lloyd
Checks my own forlorn career—Oh! Lucy Lloyd,
Lay my cold and stiffened body
Side by side of my sweet Lucy;
Past the grave my love shall tarry—for Lucy Lloyd."

The devoted maiden sleepeth
In Saint Eurgain's holy fane;
Disappointment never reacheth
There to spoil her peaceful strain.

On affection's hallowed altar,
She dismissed her soul above;
And thereby proclaimed the power,
And the height of woman's love.

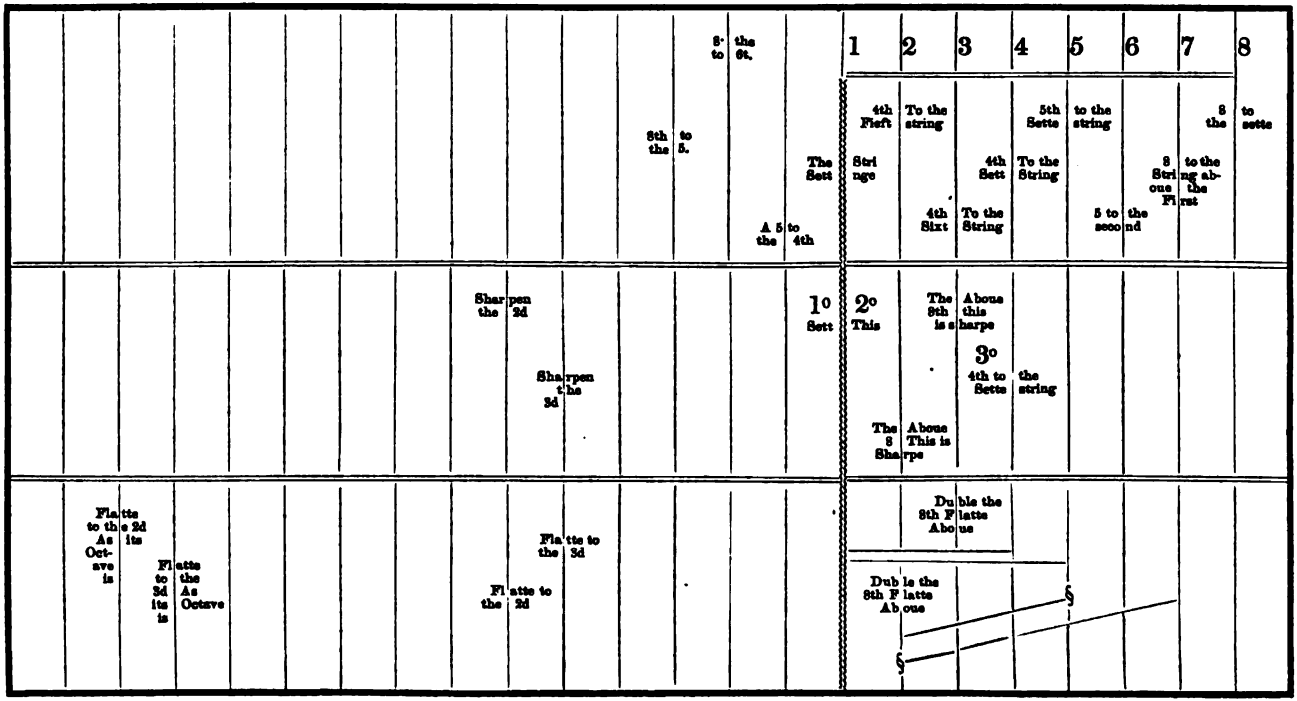
AP MEURIG.

XIX. FFARWEL I MARI WATER.

XX. TON FECHAN.

Dyffryn Meifod.

THE MODE OF TUNING THE HARP.

From the Miscellaneous Works of WILLIAM PUGH, *of Penrhyn*, A.D. 1674.

TREFN COWAIR TELYN.



Y BRAGOD GOWAIR, *The Ordinarie Sette.* Y GOGOWAIR, *The Shiarpe Sette.* Y BRAIDD GOWAIR, *The Flatte Sette.*

EASY LESSONS IN WELSH.

INTRODUCTION.

THE natural beauties of the Principality attract thousands of visitors in the summer season from all parts of the kingdom. Many of those feel a laudable desire of becoming personally acquainted with the peasantry, and of studying their social habits through the medium of the vernacular language. It generally happens, however, that having, for that purpose, been referred to some particular grammar, or vocabulary, or perhaps to the living oracle of the neighbourhood, they fail to receive from them those elementary and rational helps which first beginners especially require; consequently, after two or three fruitless trials, they abandon their task in despair. With the view of obviating this inconvenience, the following easy and simple instructions have been compiled. It is to be hoped that they will prove sufficient to enable the stranger in a very short time to converse with the natives on ordinary topics. And let him bear in mind that he can in no way ingratiate himself with this warm-hearted people more effectually than by a sincere endeavour on his part, however successful, to *siarad Cymraeg.*

FIRST LESSON.

The Alphabet.

My dear pupil, the first thing, of course, you will have to do, is to learn *the Welsh Alphabet*, which is as follows:—

A, b, c, ch, d, dd, e, f, ff, g, ng, h, i, l, ll, m, n, o, p, ph, r, s, t, th, u, w, y.

Of these, *b, d, ff, l, m, n, p, ph, r, s, t,* have the same powers as they have in English.

C and *g*, are always hard, as in the English words *cat* and *dog.*

Dd is soft, as *th* in *thou.*

F is like the English *v*.

Ng, like *ng* in *long*.

H has the same power as *h* of the English in *hand*.

Th is hard, like *th* in *thin*.

There remain only *ch* and *ll* of the consonants; but it is to be feared that you will be longer in learning how to sound these two letters, than in remembering the proper powers of all the others. There is no sound equivalent to either *ch* or *ll* in the English language. The former has the same sound as *ch* in the Scottish *loch*, and the latter somewhat expresses the sound of the Italian *gl*, or the aspirated *ll* of the Spaniards. But, as you may be unacquainted with the Gaelic, Italian, or Spanish languages, I will give you some directions how to emit the proper sound.

First, as regards *ch*;—fix the root of your tongue, firmly, against the roof of your palate, so as entirely to fill and close up the interior part of your mouth; force the breath from your throat with a strong impulse, and *ch* is articulated.

To pronounce *ll*, let your tongue assume the same position as in forming *l*, and let your breath be forcibly propelled on each side of your tongue, but more on one side than on the other. The side on which the preponderance usually takes place is the right.

If you cannot master these articulations, fall back upon the softer powers *c*, and *l*, and do not substitute any mongrel sounds;—*Langolen* is much more tolerable than *Clangothlen*.

The Welsh vowels are *a*, *e*, *i*, *o*, *u*, *w*, *y*.

All of them have respectively two sounds, or rather two quantities, long and short; thus,

A is pronounced like *a* in *far*, *man*.

E like *a* in *cane*, and *e* in *met*.

I like *ee* in *fleet*, and *i* in *pin*.

O like *o* in *bone*, *not*.

U like *e* in *me*, but somewhat broader, and *i* in *this*.

W like *oo* in *boon*, and *oo* in *good*.

Y has really two sounds, properly so called. Its

primary sound is like that of *u* in *fur*; its secondary sound like that of the Welsh *u*. In respect of the latter it may likewise be either long or short, whilst its primary sound is always short.

SECOND LESSON.

Reading.

Having once mastered the pronunciation of the letters, you will find no difficulty whatever in learning to read Welsh. It is incomparably easier to do so than it is to read English or French, for two reasons.

1. In Welsh every letter composing a word is fully and properly enunciated; not one is ever mute or superfluous. The only inconvenience arises from the different sounds of the vowel *y*. On that point, however, the following rule may suffice:—

The secondary sound occurs in monosyllables, as *llym*, *hyn*; except the articles *y*, *yr*, the preposition *yn*, and the possessive pronouns *fy*, *dy*, with a few others, about which you need not yet trouble yourself.

In the last syllable of polysyllabic words, or those which have more than one syllable, as *gofyn*, *ysgrifennydd*. In other circumstances this letter has its proper or primary sound, as *cyntaf*, *syndod*, *dychryn*.

With respect to the quantity of the vowels: as the long sounds are generally marked with a circumflex, you will do well, until you become more familiar with the words, to pronounce such as are not so marked, short.

2. The accent is uniform, being always placed on the penultimate, or the last syllable but one, as *pérchen*, *perchénog*, *perchenógaeth*, *perchenogáethau*.

Except the double or emphatic pronouns *myfi*, *tydi*, *efe*, *hyhi*, *nyni*, *chwy-chwi*, *hwynt-hwy*, which have the accent on the last syllable. As, however, in some districts of North Wales, and occasionally in poetry, the accent is thrown back on the penultimate; if you make a mistake in regard to these words, it is not of much consequence. Also, verbs ending in *hau*, or *au*, as *glan-*

hâu', and nouns in *had*, or *ad*, derived from the same verbs, as *glanhâd;* and verbs in *hoi*, or *oi*, as *crynhoi'*, *gordoi'*, are accented on the last syllable. But this exception arises from the contraction of two syllables into one; thus, *glanhâd*, if written in full, would be *glanhäad*, and the proper syllable *ha* would be accented. Often, indeed, such words as *ymdroi*, *osgoi*, are written with a diæresis, thus, *ymdröi*, *osgöi*, in which case the accent is regular. There are some dissyllables, formed from two separate words, and often written as such, which have the accent likewise on the last syllable; for examples, *gerllaw* (ger llaw), *uwchben* (uwch ben), *dioed* (di oed). The latter part of the word, being the most important, naturally requires the emphasis, especially as the idea of coalition is not properly realized.

Exercises.

Ar ol gwlaw tês a ddaw.
A wnel dyn Duw a'i barn.
Po hynaf fydd y dyn, gwaethaf fydd ei bwyll.
Drwg y swydd nis tâl ei gwasanaethu.
Gwell bendith y tlawd, na meistrolaeth y cadarn.
Llymaf y maes, llymaf yr ysgyfarnog.
Y diwyd a gyfyd i radd pendefigion.
Pe ni thraethai un tafod amgen na gwirionedd a doethineb, rhyfedd fyddai rhif y mudion.
A chwenycho fyw yn hir, chwareued hyd ugain, llafuried hyd ddeugain, a gorphwysed hyd olaith.
Tri pheth anrhydeddus eu bod ar bob Cymro, fel y bo gyfungamp â'r hên Gymry gynt; bod yn hael, bod yn wrol, a bod yn hawddgar.

CYFRINACH Y BEIRDD.

W. Owen, Esq., of Tan y Gyrt, grandson of the late Dr. Owen Pughe, has kindly favoured us with the following extract from a letter, written by his grandfather, dated January 16, 1819, and addressed to his father, the late Aneurin Owen, Esq. It will explain the difficulties which Archdeacon Williams fails to understand in respect of "Cyfrinach y Beirdd."—See *Cambrian Journal*, ii. p. 227:—

"'The comparative merits of the Glamorgan and Caermarthen Institutes, with the notices which remain of each,' is a subject of which scarcely any one has materials besides Ed. Williams, and such as he may communicate to. There was a short detail of what took place at the Caermarthen Eisteddvod in O. Jones' papers (which cannot now be had access to). The purport of it was to show how Davydd ab Edmond won the chair, which he did by being a little more quick in some extempore Englynion on little subjects, at the meeting; but this point can have nothing to do with the comparative merits of the two Institutes. Besides what were produced at Caermarthen by D. ab Edmwnd, and others from North Wales, deserve not the name of Institutes; for it appears that none of the successful party there knew anything of the ancient system. They knew traditionally so far that there were the 24 metres, or principles, of versification, and for the principles they (not knowing better) substituted 24 *examples* of metres as the laws of versification, which is puerile compared with the South Wales system. I consider that abundant proofs might be adduced of its being also known among the North Wales poets till about the middle of the fifteenth century. I think that Iolo Goch and Rhys Goch o Eryri are among the last whose works show any proofs of the ancient Cyvrinach being known in North Wales.

"Unfortunately we have scarcely half of the Cyvrinach in what I copied,[1] for Edward Williams had only the first part with him in London, at least he said he had not the second, which, by his description, is the most curious and the *real* Cyvrinach; some points therein be enumerated, of which there are some notices in my *Llywarch Hên*, at Tan y Gyrt; also at the end of Ed. Williams' *Poems* are specimens; also in the

[1] The transcript here mentioned contains the whole of "Cyvrinach y Beirdd," as published by Iolo Morganwg.—W. O.

'Triodd Dyvnwal,' in the *Archaiology*, vol. iii. 28, and 'Historical Triads,' beginning of vol. ii.

"A sketch of the bardic system, as preserved by the chair of Glamorgan, would be very curious, and the whole merit must rest on what was preserved there, for we have nothing in North Wales any further than corroborative proofs of its general diffusion in all parts in early times, by carefully perusing the poetry of North Wales to about 1450. The history of the preservation of the system in South Wales, as seen in 'Cyvrinach y Beirdd,' is curious, and probably it would have been quite lost there, as well as in North Wales, if the Eisteddvodau had not been held there under the patronage of great families. There is nothing in the part copied by me of the Cyvrinach beyond the laws of versification. The other part contains the discipline of the bards, their theology, manner of forming and holding circles, method of writing, &c., on wood, with a tradition of the lost method of writing on stone, probably something like the Irish Ogham."

Much of the "real Cyvrinach" alluded to is still extant, as we ourselves can testify; and we sincerely trust that measures will be adopted by the Welsh MSS. Society for the speedy publication of the whole. Until this is done, the early literature and history of our country can never be properly understood.—Ed. Camb. Jour.

THE CAMBRIAN INSTITUTE.

On Wednesday evening, the 21st January, the members and friends of the Cambrian Institute met at the *London Coffee House*, Ludgate Hill, to hold their first *conversazione*, under the presidency of Mr. Sergeant Parry, son of the late John Humffreys Parry, Esq., celebrated in his day as the Editor of the *Cambro-Briton*, and other works connected with Wales.

After the disposal of tea and coffee, &c., the Chairman expressed the pleasure he felt at meeting such a number of his countrymen, and regretted much that his knowledge of their language was only limited. But his services, such as they were, the meeting was welcome to; and he called upon the Ven. John Williams, M.A., the Archdeacon of Cardigan, to read a paper,

announced in the programme, "On the Traces of the Ancient Britons in London."

The Venerable the Archdeacon gave a brief description of the Institute, and stated that its object was to form a centre, from which all persons desirous of throwing a light upon the history of this island may meet with aid and encouragement. There had been a time when the Celtic language was called a jargon; but now they were in a position to show the great chain of connection between the past and the present, and the extent of the Celtic infusion could be fairly ascertained. The groundwork of the English language, even at the present day, was British. It was greatly overlaid by other strata, he must admit, but at the root of all was found the Celtic element. This could be shown from the names of places and persons, and they need not go far for illustrations. It was only the other day that the *Times* newspaper had alluded to this subject, and admitted the very position he was then maintaining. It would surprise the thoughtful student of history, who had heard that the Saxons completely conquered the Celts about the middle of the fifth century, to find in the eighth century the Celts not only existing in large bodies in England, but inhabiting great districts governed by their own kings, who entered into alliances with this or that Saxon prince, as their interest or inclination might suggest: aiding them in battles; marrying their daughters; standing sponsors for their children, to whom they gave pure Celtic names, and, in fact, co-existing on terms of perfect equality with the descendants of the chiefs who were supposed to have subdued, nay extirpated, their ancestors three centuries before. When the princes of either race stood in these relations to each other, we may be sure that their subjects followed their example. Thus it was that an interchange of many words took place between the languages, and that many Celtic words were adopted by the Saxons. The extent of this Celtic infusion has never been accurately ascertained, but there is reason to believe that it was far greater than is commonly supposed, and that many words supposed to be Saxon, but which seem now to stand alone in the language, may be traced and explained by turning to a Celtic dictionary, where they will be found members of a numerous family, connected by meaning and derivation. In names of places and persons at any rate, the Celts have left their mark behind them, and that in surprising numbers, considering the manner in which their race ultimately dwindled and faded away as the Saxons grew stronger and stronger. He need go no further than the river Thames to find a corroboration of this point; so also in London itself, notwithstanding the attempt made by the Romans to change the name into Augusta. After citing numerous

illustrations and authorities, the learned Archdeacon concluded by observing that history, when properly understood, would bring about the unity of nations.

Mr. Hugh Owen, of the Poor Law Board, read a paper "On the Welsh in the Metropolis; their number, and social position at the present time," in which he combatted some assertions made lately by the city missionaries, and others.

The Rev. Robert Jones, of All Saints', Rotherhithe, Honorary Secretary to the London Branch of the Institute, read a paper "On the Constitution and Objects of the Cambrian Institute." The reverend gentleman commenced his lecture with a poetical description of the natural beauties of Wales. He then introduced its antiquities, its castellated ruins, its abbeys, unequalled in their architecture, its mountain churches, and other objects of ancient art. These, he trusted, would be objects of deep interest to the Institute. If it could not assist to restore, it would be a part of its functions to rouse the Cymry to preserve, their ancient monuments. The productions of Welsh manufacture, and especially its agriculture, would form an important feature in the objects of the Institute's solicitude, committees being already formed to watch over the interests of these particular branches. The chief energies of the society would however be devoted to the social position, and to the intellectual pursuits, of the Cymry. Its ancient literature—the oldest that any living language in Europe could boast of, its poets of the eleventh and twelfth centuries, its later writers of the age of Dafydd ap Gwilym, and its great men of the past century, when Goronwy Owen, Lewis Morris, Evan Evans, &c., flourished, would all receive a proper acknowledgment of their claims to a nation's care. He then mentioned what had been already done by some sterling patriots of Wales for the preservation of their literature, among whom he particularly mentioned the names of the late Owen Jones, (*Owain Myfyr*,) and the late John Humffreys Parry, Editor of the *Cambro-Briton*, and other excellent works connected with Wales. The reverend gentleman then dilated at some length on the constitution of the Institute; and in mentioning the names of its patrons, he very happily introduced that of the Prince Louis-Lucien Bonaparte. "Who," asked the speaker, "as he looks back into the early part of the present century, and contemplates that mighty genius of war, the first Napoleon, devastating Europe with his armies, shaking ancient dynasties from their thrones, and causing a world to tremble,—who, I repeat, could have expected a gentle and amiable prince, bearing his name, and the very imprint of his lineaments, to become the warm and generous patron of a Cambrian Institute, to do it

honour by his high literary merits—merits even higher than his high and princely name, and so to be befitted for the position by his knowledge of the Welsh language as to be far above all challenge as to his right to the distinguished place?" The lecturer then paid some graceful compliments to the fair sex who had honoured the meeting with their presence, and concluded with an earnest appeal to the Welsh to join the banner of the Institute—reminding them of what other nations were doing for the Celtic languages, and especially for the Welsh. "Germany," said he, "has given us the wonderful grammar of Dr. Zeuss, the philosophical works of Bopp and Dieffenbach, and the historic works of San-Marte. France has sent forth her portion in the labours of Pelloutier, Buttlex, Villemarqué, Le Gonidec, and others; let us, therefore, not be behind them, but rouse ourselves into energy, and not let other nations be doing all for us." The lecturer concluded by reciting some touching lines on Wales by the talented Mrs. Hemans.

The intervals between the addresses were filled up by Mr. Ellis Roberts, harpist to His Royal Highness the Prince of Wales, whose exquisite performance elicited universal approbation. He was accompanied by the celebrated vocalist, Mrs. Winn, and Miss Williams (the Welsh Nightingale) also sang two or three songs. The following was sung by Mrs. Winn, adapted to the old air of "Malltraeth:"—

In my own native valley, afar in the west,
The flow'ret is drooping—the song-bird at rest;
And the low winds are whisp'ring as idly they roam,
"Come back to thy early love; come to thy home."

The waterfall echoes its wailings aloud,
As it gleams through its mantle of silvery cloud;
And the bright streams are murmuring as onward they foam,
"Come back to thy early love; come to thy home."

And there my Myvanwy, more plaintive than all,
Sings at eve to her harp in her desolate hall,
As her hand o'er the light strings seems scarcely to roam,
"Come back to thy early love; come to thy home."

This was by far the most interesting meeting yet held in London in connection with the Cambrian Institute, and we congratulate its friends on the progress it has made in public favour.

CORRESPONDENCE.

ANTIQUARIAN RAMBLES.

RAMBLE I.—LAMPETER PONT STEPHEN AND ITS NEIGHBOURHOOD.

To the Editor of the Cambrian Journal.

"Life's little stage is a small eminence
Inch-high the grave above; that home of man,
Where dwells the multitude: we gaze around;
We read their monuments; we sigh; and while
We sigh we sink, and are what we deplore;
Lamenting or lamented, all our lot."

SIR,—Every locality has, more or less, its relics of antiquity; this glen and that slope have been peopled for the last two thousand years or more. The inhabitants entered upon the stage, played their parts, sang, wept, fought, built fortifications, temples and tombs, and disappeared, like bubbles on the stream, into oblivion.

"Some bow'd and bent
Wax grey and ghastly, withering ere their time,
And perish with the reed on which they leant.
Some seek devotion, toil, war, good, or crime,
According as their souls were form'd to sink or climb."

But it may be added that some here and there in most localities have succeeded in leaving at least "a wreck behind them;" it might perchance be only an ivied stone, a sepulchral *carnedd*, or an inscribed appellative, that have "braved the rough handlings of the elements." It would be well if archæological pilgrims occasionally visited such shrines of their country, with the view of gathering facts that would enable them to read the remote PAST.

As Lampeter and its vicinities possess some antiquarian remains worthy of notice, I, in the course of last summer, did myself the pleasure of paying a straggling visit to as many of them as I could discover, and, with the permission of the Editor of the *Cambrian Journal*, I shall endeavour to describe some of the most interesting.

The antiquary divides his millennium, that is to say, the PAST, into five eras,—the Celtic, the Roman, the Saxon, the Mediæval, and the Modern. I believe that most if not all of these eras are represented in the relics of the district in question, as it will be my endeavour briefly to show.

1. *Fhynnon Bedr, or Peterwell.*—This once magnificent mansion, being a mile below the town of Lampeter, is now a total ruin. It was built by Daniel Evans, Esq., of Llechwedd Deri, A.D. 1591. This Evans had a son, who became agent under Oliver Cromwell; and, in an old MS. printed in the *Cambrian Register*, i. p. 166, he is represented as a capricious violent man. Failing in the male issue, the

estate, supposed to be enlarged under the Cromwellian dynasty, passed over by marriage to the Lloyd family, A.D. 1696. The second Lloyd of Peterwell was the Herbert Lloyd who was created baronet in 1760, which gracious act of the king produced at the time the following stanza,—

"O! had our gracious sovereign's touch
But cured him of his evil,
I'd own St. George ne'er boasted such
A triumph o'er the devil."

A nephew to this baronet sold the estate to Albany Wallis, Esq., and hence ensued the dilapidation.

"Nettles and ivy, weed and wallflower, rank,
Matted and massed together; hillocks heaped
On what were chambers, arch crush'd, columns strewn
In fragments; chok'd up vaults, and frescoes steep'd
In subterranean damps, where the owl peeps,
Deeming it midnight. Thus the mighty fall."

Very effectively, and in a truly melancholy strain, did the late Davis of Castell Hywel sing of the ruins,—

"I'r llwch aeth pan ddaeth ei ddydd—e ddarfu
Ei ddirfawr lawenydd.
Y ddallhuan fudan fydd
Yn gori 'n ei fagwyrydd.

"Peterwell gwael yw'r gwedd—yn garnau
Mewn gwerni mae'n gorwedd,
Drain ac ysgall mall a'i medd,
Mieri lle bu mawredd.[1]

"Troir ei chain lydain aelwydau—'n erddi,
A'i gwyrddion weirgloddiau,
A mynych yr ych o'r iau
A bawr lawr ei barlyrau."

Maes y Felin was another mansion in the vicinity of Lampeter. It was the seat of a branch of the same "Llwydiaid Llanwenog." Sir Francis Lloyd of this place was a member of the Long Parliament, A.D. 1642. There is no trace of this edifice now remaining. The mortal remains of these old families were buried in a vault under the chancel of the church at that town, and there is a mural monument in the church commemorating the same.

2. *Castell Llanbedr.*—On the Aberystwyth road stood the castle of Lampeter, of which mention is made in the *Brut.* It was demolished in the year 1137, by Owen Gwynedd, and nothing remains of it now but a moated mound of considerable dimension. On its site, which

[1] This stanza is *not* by Davis, but it is one of the Englynion composed by the Rev. E. Evans on the Ruins of Ivor Hael's mansion at Maesaleg, with the exception of "Peterwell," which has been substituted for "Llys Ifor Hael" of the original.—D. S. E.

is quadrangular, stands the present college of St. David's. There are two or three other mounds bordering on the town; and there is no doubt but that this town has been of much more importance than it is at present. "Gwyr Llampet" are often mentioned in the "Welsh Chronicles" as performing some feats of arms; and Giraldus Cambrensis speaks of a sermon having been preached here by himself in furtherance of the Crusade.

3. The *Sarn Helen* (from "sarn," a causeway, and probably "legio," a Roman regiment of soldiers).—This Roman road, from Maridunum (Caermarthen) to Loventium (Llanio), passes through Lampeter. I have traced it down, and walked over it as far as Llanybyther, a distance of five miles; it crosses the Tivy a little below the town, and its traces in the corn fields may be clearly identified by the less fertile appearance of the route. Respecting these Roman roads, which were interwoven throughout that empire, and whose traces will remain "hyd nes neidio y mynyddau," Richard of Cirencester, A.D. 1380, in his *Itinerarium Curiosum*, writes thus:—"When the Romans obtained a footing in this island, they directed all their operations, according to their practice, by military principles. They civilized, indeed, as they conquered; but conquest was their principal object; hence, as each tribe was successively subdued, they fortified such primary posts, established secondary posts, and connected the whole by military ways. From local circumstances, their primary posts were in or near British towns, or on the principal rivers; if, therefore, the old British trackways suited their purposes they adopted them; if otherwise, they constructed new ones. Those that have been constructed by the Romans are distinguished by peculiar marks; posts, or towns, were placed upon the line at nearly regular distances, seldom exceeding twenty miles,—the length of a single march,—and also at a point where two roads intersected each other, or where several roads diverged; these roads were sometimes elevated to a surprizing height; they formed them of materials often brought a considerable distance, and the most considerable of them are paved with stones, which remain to this day. Tumuli, also, which seem to have been the direction posts of antiquity, attended their course, and occur almost in every instance where a road descends a hill, approaches a station, or throws off a branch. Another peculiarity of the Roman ways is their straight direction, which was the principle, unless a rapid declivity was to be avoided." The exact situation of Loventium, to which town it is averred this "Sarn Helen" leads, has been a matter of dispute; the argument seems to preponderate in favour of Llanio, between Lampeter and Tregaron, where several Roman roads appear to meet. The author of the *Itinerary* quoted above, who had the *Itinerarium Antonini*, a kind of Roman public directory, for his guide, mentions, in his list of cities and stations, Loventium as being one of them:—"The cities of the Dimetiæ," (Dimetia, from *Deheufod*, "South Wales,") says he, "were Menapia, (St. David's,) and Maridunum, (Caermarthen,) the metropolis. The Romans seized upon Loven-

tium as their station. Beyond these, and the borders of the Silures, (from 'Iselwyr,' says Camden,) were the Ordovices (Ar-dyf-iaid)." This is the only reference I find in the *Itinerary*, and the reader will judge for himself as to its bearing upon the probable identity of Loventium and Llanio on the Tivy.

4. The *caerau* will next occupy our attention. The Celtic word *caer* comes from *cae*, "an inclosure." Wales abounds with *caerau;* they generally surmount lofty and steep hills, and were built for military purposes. The British *caerau* are of an oval or a circular shape, thus differing from the Roman fortress, or camp, which was generally square (*quadrata*). The summit of a steep hill, in a pass, having been selected, the British plan was to surround it with a ditch, *fossa, clawdd*, about nine feet deep, and of the same breadth, then a rampart, *vallum, gwal*, or *amgaer*, composed of the earth dug from the ditch, (*agger, yspwrial,*) such fosse and rampart being either single or double, as the case required. Some of these *caerau* had their alarm outposts, called *dinas*, from the verb *dynesu*, "to approach;" and from these names of the British citadel we have *cister, chester, castrum, dinum, dun, town*. Into this kind of fortification they drove their cattle, and here they lodged their families on any sudden invasion; from hence, also, they sallied forth with confidence to repel the foe. One might picture to himself the British warrior, near these hilly forts, with his *tarian* in one hand, ("Nid amddiffyn ond tarian," no defence but a shield,) manufactured from osier twigs, and his *gwaew-ffon*, or "javelin," in the other; or with his bow, and his *cawell saethau* made of reeds, pointed with bone, or flint. ("Nid hyder ond bwa," no reliance but the bow, says the Celtic adage of antiquity.) With such implements of carnage, he would, to our fancy, assume a formidable attitude.

There are several of these *caerau* in the neighbourhood of Lampeter, all of which I have examined. There is a very large intrenchment on "Alltgoch," and another, of an oval shape, on the river "Dulas." The Castell Buged is, perhaps, a Roman camp. *Buged*, from *Pugno*, it might be. It is situated on the pass of the Tivy, confronted with another on the opposite side, having the Pont Steven between them. As to this Pont Steven, we find from a MS., preserved at Allt yr Odin, that the original bridge was built in the beginning of the fifteenth century; it is thus noticed:—"Rhys, the son of Dafydd Rhys of Pencareg, married Lleucu, the daughter of Ievan Dafydd Llwyd, ap Dafydd Ddu, ap David Decka, ap Steven, the man who built Lampeter Bridge at his own expense." "Caer Morys" is on the summit of a rugged precipice overhanging the "Ffrwd," a rivulet a little to the east of Lampeter. It was a formidable fortress, with a stone rampart, and is still in a good state of preservation. It seems to have been formed to defend the pass against the incursions of the Northwallians. The different names of the surrounding localities prove that there have been in former times some rough handlings hereabouts; indeed this district is replete with

antiquarian remains; the events of the past have rendered it a kind of consecrated spot. We shall again recur to its druidical temples, *carneddau*, &c. One *caer* more I shall mention in this place, being in the opposite direction of my route, and which is in a remarkably perfect state of preservation. It is on the peak of a hill, one of the most lofty, pyramidical, and picturesque in the county of Caermarthen; but it appears to have escaped the notice of all topographers,—at least I am not acquainted with any that have described it. *Pen-y-gaer* is the name of this hill, at the foot of which is the church of Llanybyther, with its fine steeple. This hill is of a conical shape, and rises majestically and precipitously between you and the south; the ascent is so abrupt that the traveller can with difficulty climb until he reaches the summit, which is flat and circular. The view from this place is one of the most wild, varied, and extensive,—

> "Fields, lawns, hills, vallies, steeples, caerau, and mounds,
> Meandering waters, waving woods, deep glens,
> And cattle scattered in each distant green;
> The curling smoke from cottages ascends,—
> There towers the hill, and there the valley bends."

The summit is surrounded by a deep fosse and a lofty vallum, which in some parts is double; there are two or three entrances; and there was here, within the memory of the oldest inhabitants, a deep well, which was filled up with stones and rubbish.

At the base of this Pencaer Hill the antiquary will find:—1. The Sarn Helen; 2. A subterranean excavation, "Twll y bwcci," formed in some age with the view probably of drying an extensive lake; 3. The ruins of a nunnery, "Gwrdy," or "Gwyryfdy;" 4. On a small rivulet on the left, by the name of Tren,[2] stands the remains of "Glan-tren," an old mansion of the fourteenth century, now a dilapidated farm-house. There is no tradition in the neighbourhood as to its history, nor as to the connections of the old family that must have been residing here for centuries; but the poems of Lewis Glyn Cothi, a bard of the fifteenth century, has at least disturbed this singular silence, and has invested the place with some interest. The bard of Glyn Cothi resorted to that dilapidated old pile in the days of its glory; he had a patron there in the person of one Esquire Rhys, grandson of "Goronwy Goch;" and there are three or four poems by by him to these Rices of Glan-tren,—

[2] We have Tren and Dyar here in two contiguous streams. The word *tren* signifies "rapid," "precipitous,"—

> "Cain cynnwyre croch ton *dren*,"
> Fair upspreading dawn—hoarse is the *furious* wave,

and *dyar* means, according to Dr. Davies, "noisy," "murmuring," *sonitus, strepitus. Gordyar ton*—"a murmuring wave." How very descriptive are these old Celtic proper names! and how well they preserve old primitive words lost from *Llais gwlad* for ages. A "Celtic Topography" is a *desideratum*.

"Ble mae un wlad yn Lladin
Ble fel mab Ailfyw am win?
Ba lwyn îr abl a'n eurai
Fal Llwyn Tren.—"

"Iyrchod, ewigod, bob deg;
Yno Ceirw is Pencareg
Llyma y coed lle mâg gweilch,
Lle mae celliau mwyeilch;
Lle gwelaf Rhys ap Dafydd
Yn llanw gwin yn y llwyn gwŷdd;
Oes clod yn Mlaentren fal Rhydodyn
Oes awen a cherdd heb us na chwyn."

There is also by the same bard, Lewis Glyn Cothi, an elegy commemorating the tragical death of the "beautiful Gwen, the virgin daughter of Rice, cut off in the month of May;—like that month pleasant and sweet was the life of Gwenllian; she was espoused, and on the eve of marriage, but her spirit fled," and

"Ei bedd sy'n Llanybyddair."

5. *Llanvechan* is another old mansion in this neighbourhood, much dilapidated, and of later date; indeed, I mention it for the sake of referring to an incident that came under my own observation. There was a tradition that one of the Lloyds of Llanvechan lost a valuable gold watch on "Mynydd Llanybyther," whilst out hunting, about the middle of last century. From that mountain the neighbouring people procure their peat. Some twenty years ago there was an old man, of the name of Dafydd William Pantycraph, upon whom Providence had recently frowned, his two cows having disappeared. One morning, however, when in the act of adding fuel to his fire, this long-lost watch made its appearance, and enabled the old man to recover his losses.

6. On *Crug-y-Whyl*, in this neighbourhood, tradition says there was once a church; and a stone with this inscription, found there, came under my observation,—"Trenacatus hic jacet filius Maglagni." On the Tŷ cam farm, near Llanwenog, there is an intrenchment in a field commemorating some battle, and here and there several mounds. On *Penyrhiw*, a little further up, there is a spot called "Carn Philip Wyddyl." The tradition is that this Philip was a *carn lleidr*, or the ringleader of a gang of thieves; that, in an attempt to escape, he jumped out from the Llanwenog steeple, broke his leg, was stoned to death, and buried here beneath a *carn*, verifying the old sayings, "Carn ar dy wyneb," "Carn lleidr." Perhaps the curious could trace the connection between this *carn lleidr* and the beleagued bands of professional thieves who for ages infested these hills, and glens, and coverts, committing such depredations, setting all laws and powers at defiance, so as to attach to the Llanwenogion the invidious cog-

nomen of "Lladron Llanwenog." An intelligent old man at this place, of the age of *eighty-seven*, who loved to talk of old times, told me that the "Lladron Llanwenog," and the "Philipiaid Llanwenog," were in days of yore considered as synonomous terms; and that some desperate deeds of robbery, fire, and blood, were perpetrated as late as the beginning of the last century.

7. The *Carneddau, Tumuli, Mounds.*—We come now to another element of antiquity in our circuit. Wales abounds with carneddau. "Cymru garneddawg" is the language of Taliesin. The Celtic races, under druidism, used to burn the dead body;[3] then they gathered the ashes and deposited them in an urn, heaping over it a cairn of stones; or, if there were no stones, a mound of turf, or of earth, of a circular construction, was deemed sufficient. This was called *tomen*, or tumulus, or tomb. In an article in the *Penny Cyclopædia*, the manner of Celtic burial is represented to be this:—"The dead body was placed on the bare sward, and covered with dry turf; a fire was then made over it of furze, wood, &c., until the corpse was reduced to ashes; then, in case they were of the commonalty, the ashes, without any urn or cistfaen, were covered with either stones or earth; but chieftains and persons of note had their ashes deposited in urns, and placed in graves, and under heaps." Those that fell in war were burnt together, and a large mound was placed over them; this accounts for the magnitude of those we find in battle-fields, one of which I opened at Llandrindod some time ago, and found the manner of burying as described above fully corroborated; the stones bore evident marks of ignition, and nodules of quartz were found frequently among them, rendered brittle by the action of fire. The Britons added no inscription to their graves, but they had their peculiar mode of celebrating and commemorating the names and deeds of their *mighty* dead; they had their *adgof uwch annghof*; their memory was placed and enshrined in an *englyn*, or a "triplet," by the bardd teulu. A body of these sepulchral verses, of great antiquity, under the title of *Englynion y Beddau*, and *Beddau Milwyr*, or "the Graves of the Warriors," has been preserved.—(See *Archaiology of Wales*, vol. i.)

We return to Caer Morys on the Ffrwd. There are several carneddau on these declivities, such as "Tair carnau," "Bedd or Llech Cynon," "Bedd y forwyn," &c. These graves must be of an old date, before the triumph of Christianity, as burning and cairns were discontinued with the prevalence of the Christian faith; previous to that a carnedd was considered an honour, and the larger it was the more celebrated its occupant was deemed to be. Every passenger was expected to throw an additional stone to the heap in honour of the illustrious dead. With Christianity there came a change, a *carnedd* came to be considered an exception and a disgrace, being the burial of the criminal and the infamous; and it became the custom

[3] Not originally.—Ed. Camb. Jour.

for the passengers to fling a stone of detestation: hence the curse—*Carn ar ei wyneb*, "Let there be a cairn on his face." And this is "Bedd y forwyn!" It reminded me of the Gaelic sepulchre, as sung by the old bards:—"A cairn stands alone on the hill, and whistles to future ages the name of Cynog; the shaggy grass waves to the wind. At times are seen the ghosts of the departed, when the musing hunter stalks slowly over the heath; a distant torrent faintly roars, unfrequent blasts rush through the glens, the half moon sinks dim behind the hill, the grass grows between the stones, undisturbed he sleeps in the tomb of the mountain, and when the wind is in the grove of Tora, and when the torrent awakes in the glen, then shall I sing the song of Cynog."—(*Vide Ossian's Poems.*)

But who was this "Virgin," or Morwyn, over whose grave on the mountain the dreary winds have been playing their requiem for perhaps two thousand years?—

Perchance she died in youth; it may be, bowed
With woes far heavier than the ponderous cairn
That weighed upon her gentle dust; a cloud
Might gather o'er her beauty, and a gloom
In her dark eye, prophetic of the doom
Heaven gives its favourites—an early death.
Perchance she died in age; surviving all
Charms, kindred, friends, and with the silver grey
On her long tresses, which might yet recall,
It may be, still a something of the day
When they were braided, and her proud array,
And lovely form, were envied, praised, and eyed;
But—whither would conjecture stray?
Thus much alone we know—the virgin died.

There are three of the sepulchral verses alluded to written in memory of so many Cynons; whether this grave is the resting-place of one of the three, this pilgrim at his shrine cannot say.

"Piau y Bet dan y brin
Bet gwr gwrdd yng Kyviscin
Bet Kinon mab Klydno Idin."

Druidical Temples, "Temlau Derwyddol."—Near Caer Morys we find traces of one or two of these mysterious *cylchau* which formed so important a part in the religion and the state of the Druids. "These *cylchau*," says Rush Meyrick, "were formed on astronomical and zodiacal principles, and were intended for temples, or places of worship, (*cylch golychwyd*,) for *gorseddau*, or 'courts of literature,' where the three orders, or candidates for the same, as Derwydd, Bardd, Ofydd, were examined and ordained, and also as a legislative and judicatory court, 'Llys Gwlad ac Arglwydd,' 'Cylch cyngrair,'" &c.

On the cone of a hill, and contiguous to Caer Forys, is one of these

cylchau, in a very perfect state, having on the west an inner *cylch*, the *adytum* facing the east. Having descended to the marsh below, between the Caer and the Ffrwd, I was able to trace another circle of much larger dimensions, and of more ancient appearance, within the area of which is an immense stone, in a recumbent position, about 16 feet in breadth, and 24 feet in circumference.

There was on my present route, some years ago, a cottage, in a narrow dingle, on an oasis, lonesome and retired, sheltered by a hollow oak; there was also a large circular well, bubbling up incessantly, each bubble "dancing, and singing, and sinking away," and forming itself into a rill, with pearly twirlings here and there, and then joining itself with a larger stream. We used, in the days of childhood, to drink from the well, on our way home from school, with a wooden bowl, which was handed to us by a fine artless girl, smiling and drooping like "a honeysuckle in the hedge of June." She was one of those phantoms which cross our paths in our journey to the grave, and leave behind them an enchantment unearthly in intensity and in purity; their shadows, assuming the consistency of aërial form, will float and dance before man's eyes through life; these phantasies must be the apparitions of past realities,—"of the flowers that faded." After some years of absence, we come upon this enchanted spot, and there is not a trace of anything left, except that the hollow oak is there, and the well is still purling away, unseen—unheard. How distinctly and indescribably melancholy are the pensive murmuring accents of that brook!

"Beside the spring I stood,
And eyed its waters, till we seemed to feel
One sadness, they and I. Time had been
When every day the touch of human hand
Dislodged the natural sleep that binds them up
In mortal stillness. Stooping down to drink
Upon the slimy footstone I espied
The useless fragment of that wooden bowl!
Green with the moss of years, and subject only
To the rough handlings of the elements.
There let it lie. O! sir, the good die first,
And they whose hearts are dry as summer dust
Burn to the socket. Many passengers
Had blessed poor Ellen for her gentle looks,
When she upheld the cool refreshment, drawn
From that forsaken spring, and no one came
But he was welcomed; but she is dead!
The light extinguished in her lonely cot,
The cot itself abandoned to decay,
And she forgotten in her quiet grave."

Farewell! thou art gone from this bleak world of sorrow,
From friends and from circle of innocent mirth,

Death pierced thy pure heart, and the dread fatal arrow
Withered the loveliest flower of earth.
I will see thee no more! what availeth my weeping?
Thou passed from the world like the ocean's calm wave,
And in thy lone tomb thou art silently sleeping,
Where the wind nightly wails o'er thy dark dreary grave.

O! why, dear Ellen, should ye be thus blighted,
Like the flower that droops in the morning of day?
Ah! thou wert too pure for a world so benighted,
And God in His wisdom has called thee away.
Thou wert mild as the morning, and all did love thee dearly;
Thy beauty was peerless, unpolished by art;
Golconda's rare gems never glimmered more clearly,
Or shone like the virtues that shone from thy heart.

I will go where the loveliest flowers are bending,
And glassing their forms in the streamlet's clear wave,
Where the shades of the wild wood are silently blending,
And gather the richest to strew o'er thy grave.
And when the pale moon through the ether is wading,
I will seek the lone spot through the ambient gloom,
When all the bright beauties of nature are fading,
And mingle my tears with the dew on thy tomb.

Llangattwg. LLWYD O'R LLAN.

GWYDDFA LLYWELYN.

To the Editor of the Cambrian Journal.

SIR,—Permit me to express the great satisfaction I have felt at the warm manner in which my countrymen have laid hold of the proposal for a monument to Llywelyn, the last Prince of Wales. There is but one view taken of the subject: never was there such unaminity in any public movement before. It is greatly to be regretted that six centuries should have been allowed to elapse ere the idea was taken up in earnest. All honour to Ab Ithel and the patriotic Welshmen of Manchester who have undertaken to remove this stigma of apparent indifference from the nation, and to embody their testimony of regard for their illustrious prince in a manner so judicious and so worthy of his great fame. What nation claiming such direct relation with so noble a personage could withhold its expression of honour to his memory? It is said the historians of his times are silent respecting the personal qualities of our prince. But his noble deeds and daring courage were the best illustrations of his character. Had the valour, talent, and patriotism of Llywelyn been exerted in other countries, his name would have been recorded in the classic page, and his memory extensively revered by posterity as an illustrious hero, and as a gallant assertor of the rights of nature. But no trophies have hitherto been raised in our own country to celebrate his praise!

The question of a site for the purpose, I find, is already being discussed by the public. Cefn y bedd, near Builth, the summit of Snowdon, Caernarvon Castle, the ancient royal palace at Aber, and other places connected with his memory have been named. I have, therefore, thus taken the liberty of throwing out an early hint, that, when the proper time for adjusting the question arrives, the claims of Conway Castle to the honour be not overlooked or forgotten. I would humbly suggest that the great hall, the very spot where the lifeless head of Llywelyn was presented to Edward, would be a most judicious selection. Thus say the authentic records of the instance:—"No sooner had Llywelyn expired, than his head was cut off by Adam de Francton; and as a gift of high value, was presented to the king, who at this time resided in the abbey of Conway." This fact, added to the accessible position of the place by railway, and the crowding of visitors to Llandudno from all parts of the kingdom, who all inspect the castle, and of its towers still retaining his name, *Tŵr Llywelyn*, is of great weight in favour of its claims. With best wishes for the success of the project, I remain, &c.,

GWALCHMAI.

Cynwy, November 5, 1856.

WELSH MUSICIANS.

To the Editor of the Cambrian Journal.

SIR,—The following account of celebrated musicians is an extract from some papers which once belonged to the late Rev. Evan Evans, and is stated to have been transcribed—"Ex MS. Johannis Salusbury d'Erb." Can any of your readers corroborate the alleged fact that some of these performers were in the habit of paying periodical visits to the court of King James? I do not recollect to have met with the statement elsewhere.—I remain, &c.,

HIRLAS.

"The three most famous Musicians in king James I^st's time were Lewis Penmon that was Sir Henry Salusbury of Lleweny's harper; and one Heilin, an excellent player on the crowd;[1] and another called Dic Bibydd, an excellent player on a pipe or flagellet of silver.

"They did twice or thrice every year all three together go to king James's court, and played often before the king, who was so much delighted with their music, that the king allowed each of them 12^d a day as long as they lived.

"They had very rich instruments, the Harp and Crowd plated and studded with silver, &c.

"Wiliam Sion, alias Wiliam Deilin, of Coed yr Allt, was one of the old fidlers; he was son of Mr. Jones of Elsemere, who had been in the service of the Countess of Derby, and was a good musician on the Violin, and his son now a dancing master.

[1] Crwth, *violin*.—ED. CAMB. JOUR.

"He had another son called Hoytyn, and was a Harper kept by Mr. Edward Eytyn of Watstay, who used to send him often to Anglesey to the Eisteddfods there to learn his parts and to take his degrees in music.

"Another musician in those times was one Copperleni a Harper; he was brother to the father of Mr. Wynn of Copperleni that was the councellor.

"Also David Dabner and Morgan Dabner were both Tabourers in those times."

To the Editor of the Cambrian Journal.

SIR,—In answer to "Chevron," p. 368 in your last Number, I beg to inform him that the only authentic evidence of any antiquity, at present known, of the arms of Phillipps of Wanborough, is the monument, now nearly two hundred years old, of the Rev. Owen Phillipps, of Winchester College, in the cloisters of the College, where the coat was,—*Argent, a lion rampant Sable, collared and chained Or.*

Thomas Warton (the author of the *History of English Poetry*) wrote a History of that College, which was printed about 1760, and, in describing this coat, he says,—"His arms, *Arg. a Lion ramp. Sable chained Or,*" in which he does not mention the collar, but of course a *chain* must imply a *collar*. But Thomas Martin of Palgrave, the celebrated Suffolk antiquary, in his MS. Copy of the Inscriptions on the Monuments of this College, (which MS. was formerly in the possession of the Rev. William Bingley, the historian of Hampshire,) mentions the lion rampant *with* the *collar*, but leaves out the *chain!* —a sufficient proof of the carelessness with which the *minutiæ* of heraldry were copied in those days. Since the time of Warton and Martin, this monument has been cleaned and re-painted, apparently; for, although the lion sable was there about a year or two since, there was no collar or chain of gold, owing, I presume, to its being considered too costly to re-gild them.

The above Owen died in 1678 (it is so stated on the monument, but wrongly printed by Warton, "1654") at the age of fifty-four, therefore he was born in 1624, and must have known that his ancestors were entitled to bear the lion rampant with the collar and chain, in those days of heraldic visitations. Moreover, in the middle of the last century, Warburton, the herald, declared that Sir Clifford William Phillipps (who was a branch of the above Owen's family) was really descended from the Picton Castle family, and that he could prove it by documents. Some of Warburton's MSS. are lost, and with them probably the pedigree containing the link connecting this family with Wales; but as it is possible that some other authentic evidence may exist elsewhere, this has induced me to put the query in your useful Journal.

I remain, &c.,

PHILO-CAMBRIA.

MISCELLANEOUS NOTICES.

ARRIVAL OF THE CYMRY IN BRITAIN.

"This is the record called the 'Chronological Book.'

"About one thousand three hundred years before the incarnation of Christ came the Cymry into the Isle of Britian."—*Welsh MS.*

"From the time when the Cymry came into this island until the incarnation of Christ 1600 years."—*Welsh MS.*

DEFFROBANI.—"*Disciple.*—Pray, my teacher, tell me whence came the nation of the Cymry into the Island of Britain? *Bard.*—They came under the protection of Hu Gadarn into the Isle of Britain from the summer country, which is called Deffrobani, where men were first found. It was there too that Adam and Eve dwelt before they arrived in the Vale of Hebron, where they died."—*Edeyrn Dafod Aur.*

NATIVE VALOUR.—It affords us great pleasure to find that our gallant countryman, Captain Griffith Jenkins, I.N., the second son of the late Griffith Jenkins, of Penrallt, Cardiganshire, has much distinguished himself during the recent attack made upon Bushire. Sir Henry J. Leek, R.N., the Admiral commanding the naval force in the Persian Gulf expedition, in one of his despatches to the Governor-General of Bombay, writes as follows:—"Where all have so ably and gallantly performed their duty, it is difficult to particularize individuals; but I desire to express my warm thanks to Captain Griffith Jenkins, the first captain of this ship, for the very great assistance he has afforded me throughout the whole of the operations, and particularly during action. He was the first officer, assisted by Major Hill of the Engineers, and Lieutenant Clarkson, the first lieutenant of my flag-ship, to enter the town, and hoist the British flag." Captain Jenkins is both captain of the flag-ship, and captain of the fleet engaged in the Persian Gulf.

GWALCHMAI.—A correspondent writes,—"Every Cymro knows that 'the Lion' is now the royal arms of Great Britain. And yet few perhaps know the exact period and occasion when the leonine ensign of Wales was advanced above the Norman 'Leopard' and the Saxon 'White Horse.' It was in the Holy Land that Richard Cœur de Lion first adopted the 'Lion arms of Wales,' because of the prowess of one Gwalchmai, standard-bearer to the Welsh Crusaders. Gwalchmai was also an excellent Welsh bard, and an accomplished minstrel, and by the aid of his harp he subsequently discovered and rescued Richard from an Austrian dungeon. Brave men always respect each other, and it is observable that no misunderstanding ever arose between England and Wales during Richard's reign." Gwalchmai was a native of Anglesey. Twelve of his poems are preserved, and printed in the *Myvyrian Archaiology*, and are admirable for their poetic excellence.

REVIEWS.

BRITANNIA ANTIQUA; or, Ancient Britain brought within the limits of Authentic History. By BEALE POSTE, Author of the *Britannic Researches*, and the *Coins of Cunobeline and of the Ancient Britons*. London: J. Russell Smith. 1857.

Though we cannot accept all of Mr. Beale Poste's conclusions, we always read with great satisfaction whatever falls from his pen, for he enters upon his subject with a free, unprejudiced mind, and brings to bear upon it an extraordinary amount of antiquarian research. The present is not behind any of his former works in interest and information, whilst it is more varied in the topics of which it treats.

A great portion of the *Britannia Antiqua* is devoted to an examination of the early and medieval histories of the island, which is most skilfully conducted, though we regret that the author has not taken into account that great literary system—bardism, which would, no doubt, have helped to solve many difficulties in respect especially of the triadic memorials. We have frequently had occasion to deplore the imperfect knowledge which exists among historians in general upon this subject, and we sincerely trust that some able hand will compile, from the numerous fragments which remain, an accurate and methodical manual of the British Gorsedd. This is especially required at the present time, when European attention is turned to Cymric lore.

Mr. Beale Poste has occupied upwards of a hundred pages in scrutinizing the history of Arthur, and it is with considerable pleasure that we record the conclusion at which, after having painfully and impartially weighed the evidence on both sides, he has unhesitatingly arrived:—

"We have thus gone through the most tangible points of our subject; and we may appeal to the result, which is, that though we may have lost direct histories and biographies relating to Arthur, yet, collaterally, we have a great deal of evidence, as well direct as by way of induction, of the reality both of his existence, and of a great portion of the history, as usually given, of his life and actions. There is but little doubt that, from this prince having adopted the Christian cause, and so losing the commemoration of the bards, his great deeds became the less celebrated; but we may therefore, with the greater good will, endeavour to supply the deficiency. We do not take the merit of saying that the actuality of his existence is now for the first time shown, since the preponderancy of the opinions of historical writers was before in his favour. Witness Sharon Turner, Lingard, and others. Indeed, but few historical writers will now be bold enough to say that there was no such person. Scepticism, in our days, with regard to this ancient British king, exists not so much in literature as in common parlance, arising, apparently, from his name being frequently introduced in ballads, and in works of imagination. The writers professing to maintain his nonentity, with the exception of Mr. Herbert, and perhaps some others, are those that are led away by the common error, and do not examine evidences on the point; and Mr. Herbert himself was biassed by the misunderstanding of certain passages in Welsh poetry. The subject has been taken up anew in these pages; and, from an increased knowledge of ancient British history, what was not so evident before, is become

more evident, and all former proofs are become more established. If the history of this prince be probable in its main features, it ought not to be discarded; if it be true, it ought to be unreservedly received, and all unfounded prejudices should be dismissed. We should, perhaps, recapitulate here a few of the historical evidences of his existence, and of his acts, which we may accordingly briefly enumerate:—

"1. He is mentioned in *Nennius* as the generalissimo of the Britons, and his twelve battles are specified; and his being the son of Uther Pendragon is recorded in one copy.

"2. His existence is also implied in two passages of the *History of Gildas*, c. 32, and c. 33, and a sufficient reason is given why that writer was disinclined to make much mention of him.

"3. The *Saxon Chronicle* records no battles with the Britons during the time (about nine years) in which, according to *Tysilio*, peace had been concluded with them, and during which they are said to have acknowledged him as Pendragon, and consented to hold under him in homage.

"4. Many of his commanders and chiefs mentioned, as Caradoc Vreichvras, and others, are known to have been real, existing personages of the time in which the British sovereign is said to have flourished.

"5. The limits of the Saxon territorial acquirements and conquests, at the time of his ultimate peace with them, are well known—as for instance, Kent, Sussex, Surrey, East Anglia, Northumberland, and Durham, &c.; and when his great festival, on his return from Gaul, is described in *Tysilio*, no guests are represented as arriving from any parts or places which are known then to have been possessed by the Saxons.

"6. Johannes Magnus, a Swedish historian of credit, of the sixteenth century, speaks positively of an expedition of this king to the North Seas, though varying the details of it so much as to show he had never seen the account of it by Johannes Magnus.

"7. The British king again is described in Tysilio's *Chronicle* as going over to Armorica and Gaul, to take a part in the wars there; and it is known with certainty, from the history of that country, and otherwise, that there were wars going on between the Franks and Burgundians at that period, being the early days of the Merovingian dynasty.

"8. Arthur's opponents in Gaul are called, in *Tysilio*, p. 170, Burgundians, which shows that he espoused the cause of the Franks, who were the ultimate conquerors in those wars.

"9. Triad 21 says that Medrawd revolted against Arthur as he was marching on an expedition against Rome; and it is a well established and authenticated fact in history, that the Franks, with whom he was associated, did invade Italy in the year 538.

"10. It is not at all to be believed that Britain was without a Pendragon from the year 517 to 542; about fifteen years of which time would appear to have been passed in active hostility.

"11. There is no other person asserted to have been in that office, except Arthur, during that period.

"And 12. The existence of our insular monarch is mentioned collaterally in the *Life of Gildas*, by Caradoc of Lancarvan, in the Poems of Taliesin, and those of Merddin Wyllt, and in the Lives and Legends of various Saints, as recorded in the ancient manuscript marked Vespasian, A. XIV., in the Cottonian Library, in the British Museum; as also in the *Armorican Chronicle* of Mont St. Michel, and in the *Caledonian Chronicles*.

"We have been duly sensible, while discussing the subject of the ancient Celtic king, that there is frequently obloquy incurred in asserting truths of a certain class, and that there is often difficulty in finding favour for particular topics. But whether favoured or disfavoured, or whether obloquy be incurred or not, the only object in the foregoing remarks has been the endeavour to ascertain what is the truth, and, when ascertained, to support it."—pp. 185–7.

The battle of Arderydd, and the battle of Gododin, receive ample justice at the hands of our author. Then follows an able and most

valuable chapter on "The Ancient Sea-Coast of Britain," to which we would beg to direct the particular attention of our geological readers.

Mr. Beale Poste is quite satisfied with the evidence which exists in favour of the British nativity of Constantine the Great. The counter testimonies appear to us, indeed, so weak, that we wonder how any unbiassed historian could ever have entertained them. Our author having disposed of them adds:—

"We must not omit another very strong and almost decisive proof. From a very lengthened series of German and Belgic Chronicles, which Usher enumerates in his *Primordia*, p. 103, most of which are actually as unknown in this country as if they had been written in Japan, it is evident that the tradition and opinion of the birth and parentage of Constantine, from Britain, was at that time the ancient and prevailing impression on the continent, even in a stronger form than it existed in this country."—p. 307

We have chapters on the Belgic Gauls and British Craniology—Roman Stratagetical Works—Walled Towns—The History and Career of Carausius—The Attacotti—Aurelius Ambrosius—Celtic Titular Names. Mr. Beale Poste will forgive us, when we say that we are less satisfied with his etymological than with any other department of his vast acquirements. Indeed he seems to anticipate our objections, when he remarks,—

"There is no doubt that tardy justice will, sooner or later, be done to the correctness of the views which have been offered on this department of Celtic research, which we may almost venture to pronounce self-evident; though they certainly have not been hitherto received in some quarters, owing to a perverse spirit of partizanship; nor, perhaps, welcomed so cordially in other quarters as might have been expected."—p. 340.

The book concludes with a chapter on Miscellanea, all replete with interest to the antiquary and historian. We should also have said that the whole is prefixed with a very useful map illustrative of the territories of the Northern Britons.

We sincerely thank Mr. Beale Poste for this learned work, which contributes so largely to the elucidation of British history. It is a cheering sign when Saxon authors approach subjects of a British or Cambrian character with minds divested of that prejudice which marred the value of their predecessors' works. Mr. Beale Poste does this, and has faith even to say,—

"The time for the rise of Celtic literature in this country is coming on; and is even now accelerated, by the numerous able works which have been issued of late years from the Cambrian, and, indeed, from the London press."—p. 103.

ANCIENT AND MODERN DENBIGH; a Descriptive History of the Castle, Borough, and Liberties. By JOHN WILLIAMS. Denbigh: J. Williams. 1856.

We strongly recommend this book as a very model of municipal history, and one that reflects the greatest credit upon its talented and indefatigable author. Would that every town in Wales had its annalist, of equal taste, research, and success! Our country would

then be rich in materials, out of which might be compiled an accurate and voluminous national history, a consummation much to be desired.

Mr. Williams, in the work before us, graphically sketches the lives and exploits of the feudal lords and military governors of the fortress of Denbigh, to its final siege and reduction. We have notices of ancient local families, and eminent natives, which must be highly interesting to their successors, or representatives, of the present day, settled as they are in different parts of the kingdom;—the Middletons, the Salisburies, the Cloughs, the Peakes, and a host of others, whose ancestors, in days long gone by, helped to make the good old town of Denbigh famous. The corporation, its officers, privileges, and customs—ancient guilds—military and ecclesiastical remains—public charities, with a minute description of the modern borough, are vividly presented to our view. Nor are we warranted in saying that the author has yet exhausted his subject, or ceased from his labour of love in reference to his native town. He promises to publish "a rather large appendix," containing extracts from ancient records in the Tower of London; a list of representative burgesses of Denbigh, from the earliest parliaments in which they were privileged to sit, to the present time, with sketches of the lives and character of the most eminent, &c.; a continuation of the municipal, parochial, and local history, from the reign of Charles II., down to the present time; criticisms, emendations, index, reference; with a sketch of the rise and progress of the dissenting denominations in the neighbourhood.

"When the appendix is added," to use our author's own words, "few other provincial towns will be possessed of so complete a history, to which not only the antiquary and genealogist may refer for every historical fact connected with the locality, but the practical man of business find every requisite information on matters of municipal and parochial importance, foundation and government of every local institution," &c.—*Preface.*

The book is well written, and marvellously cheap. We subjoin a specimen of our author's style; it is on the etymological derivation of *Dinbych*, the Welsh name of Denbigh:—

"It is admitted that the first syllable *den*, or *din*, is synonymous with the Saxon *don*, or *dun*, signifying literally *an eminence*, and conventionally a *fortress*, or a *fortified town*, because such were the usual sites of ancient cities. But the precise meaning of the latter syllable is unknown. According to the popular tradition, *bigh*, or *bych*, was the proper name of a beast, or monster, which once inhabited those high precipitous cliffs on the eastern side of the castle, and long held the surrounding country *in terrorem*, but was at last slain by '*Syr John y Bodiau*,' or Sir John Salusbury of Lleweney, whose effigy, and that of his lady, may be seen at Whitchurch, with a representation of a *nondescript* animal lying at their feet, which the rustic will point out to you as the image of the *bych* in miniature. 'Syr John' acquired, as we are told, the popular surname of 'Bodiau,' or Thumbs, from the fact that nature had not only endowed him with a double portion of Samson's strength, but had likewise furnished him with an extra thumb on each hand, and two great toes on each foot. He performed greater exploits, if we must believe popular tradition, than even 'Guy of Warwick,' who slew the dun cow. He destroyed the *bych*, by which great feat he bestowed upon the town, or 'city,' the eternal name of *Dim Bych*, or *no bigh*; and slew the 'Great *White Lioness*,'

in the Tower of London, 'at one blow with his naked fist,' by which daring deed he acquired for his estate the name of *Llewenev;* and came off victor at a wrestling match with the giant, 'Edward Shon Davydd,' the celebrated builder of Pont y Ddôl, whose walking-stick was the axle-tree of a cart, with a huge crowbar driven into one end and bent for a handle, which he flourished about his head to the great dismay of Oliver Cromwell, whilst he crushed the usurper's great silver goblet into a cake between the fingers of the other hand, after quaffing its contents to the health of King Charles. As a further trial of strength, 'Syr John,' meeting the giant at the *Bull Inn*, Denbigh, carried him on his shoulder in a great arm-chair, long after preserved as '*Cadair Syr John y Bodiau*,' in which our hero, when he came to town, always sat to enjoy his 'pipe and pot,' and which no other man, but Edward Shon Davydd, ever dared to occupy. He also engaged to twist withes with the giant, and outdid him by twisting forest trees up by the root. He performed many other herculean labours. Before his time the town was called *Dinbach*, or the *little city*, but 'Syr John' dignified it with the title of *Dinbych*, afterwards written Dinbych. Such is the popular tradition. In some ancient records, we find it written Dinbech, as in the following alliterated line:—

'Har*lech* a Din*bech* bob dôr;'

which might be a corruption of *Dinbach*. Nor can it be doubted that the original fortress was small, whilst the ancient town inclosed within the walls was dimunitive, and built upon a little hill, small in comparision with the neighbouring heights. But some will have it to be derived from *buch*, a cow, now written *buwch;* but still making its plural in *buchod*. They suppose it to imply *cow*, or *cattle hill*, and to have been so called from the herds which might once have grazed thereon. The etymology given by the late Aneurin Owen, Esq., was *precipitous hill*, from *din*, a hill, and *pych*, or *bych*, an obsolete word for precipice. There can be no question as to the orthography, for the place is so spelt in a list of places at the time of Llewelyn ab Gruffydd. There is indeed a *Bychtyn* in Flintshire. Others maintain that the word *bych* once signified fair or beautiful, and make it to mean a *fair hill*, which is certainly very graphic, there being no fairer hill, or eminence, overlooking a fairer vale in all Cambria. It has been likewise conjectured that *bych* is nothing more than the ancient plural of *bwch*, a buck, or stag, now written *bychod*, bucks, and that *Dinbych* implies *deer hill*, lying on the outskirts of the ancient forest of Llewenі, once well stocked with wild deer, which, from their instinctive habits of climbing and congregating, would continually muster on this fair hill, and that Sir John Salusbury might have either exterminated the breed, by being too eager for the chase, or from some other motive; or he might have hunted down some famous roebuck, whose fleet feet had hitherto defied the intrepidity of many a daring sportsman, and which might have been considered very fierce and dangerous by the more timid townsfolk. It does, indeed, appear very plausible, as well as possible, that the English name *Denbigh*, the *den of the bigh, or bych*, may have taken its rise from the Welsh legend alluded to; but the fact that the town was called Denbigh many ages before the time of the Sir John Salusbury, whose monument is seen at Whitchurch, leads us to conclude either that he was not the real 'Syr John y Bodiau,' or that his exploits have become confounded with those of some other hero of a much earlier age, who might have destroyed the wild beasts which then made this hill their *den*. Others suppose the *bych* to be the hound couching in front of the castle, seen on the corporate seal and town arms. The vulgar provincial pronunciation is always *Dinbach*, or *Dimbach*, (*n* being sounded as *m* before *b*,) except in this neighbourhood, where *a* is pronounced as *e*, and has become a 'shibboleth,' as '*e* Dinbech.'"—pp. 3, 4.

NOTICES DES PRINCIPAUX MANUSCRITS DES ANCIENS BRETONS, avec fac-simile, lues a l'Institut (séances des 2 et 30 Novembre, 1855). Par Th. Hersart de la Villemarqué, M. C. de l'Academie de Berlin. Paris: Imprimerie Impériale. 1856.

This pamphlet is one of the signs of the times, and is calculated to stimulate afresh the exertions of the Cymry in behalf of their native lore. The Celtic language, which by recent philologists was looked upon as a barbaric jargon, constructed on no fixed or regular principles, is now the great literary point, towards which the eyes of continental scholars especially converge. At length it bids fair to rank with the oldest, richest, and most philosophical dialects of the great human speech. And as a necessary consequence of this etymological discovery, inquiries are being made after those old documents and records in which the language appears in the fullness and variety of its grammatical regimen. In no portion of the Celtic dominions do they present themselves to our view in greater abundance than they do in the Principality of Wales. But though several volumes have from time to time issued from the press, we unhesitatingly assert that these constitute not one-tenth of what are found in manuscripts alone. We are often taunted with the charge that we have no literature; let our upbraiders assist us in dragging our hidden treasures to the light of day, and we shall be satisfied. If the discouragement which patriotic projects for their publication meet with in Wales proceeds from an utilitarian spirit, which believes the extinction of the language essential to the happiness of the inhabitants, we can only say that such is not our creed, nor of the great mass of our countrymen. We do not believe that the great aim of life is to get money—that happiness is not to be found but in the temple of mammon.

That the antiquary and historian should join in the outcry against the language of the Principality is to us most unaccountable, when we consider the light which our ancient poets, triads, and chronicles, are calculated to throw upon the times to which they refer. Had Hume been able to read and understand the poems of Lewis Glyn Cothi, he would have had no occasion to say, as he did, "There is no part of English history since the Conquest so obscure, so uncertain, so little authentic or consistent, as that of the wars between the Roses; historians differ about many material circumstances;" as any one may satisfy himself, who reads the clever sketch which is prefixed to the works of that celebrated bard, who was himself an active spectator of the scenes he describes.

We owe Count da la Villemarqué a debt of gratitude for having, in the work before us, called the attention of his countrymen to our principal manuscripts, ranging in date, as they do, from the sixth century to the fifteenth, inclusive. The history, nature, and local habitation of each is succintly described, and, what renders the

pamphlet peculiarly valuable is, that it is closed with well-executed specimens, or fac-similes, of the several manuscripts.

We trust that the members of the CAMBRIAN INSTITUTE will provide themselves with the work, and when they reflect upon the author and his materials, that a great briny channel lies between them, they will be driven, for very shame, to do something towards the publication of our ancient Welsh MSS.

Y FFYDD DDIFFUANT; SEF HANES Y FFYDD GRISTIONOGOL A'I RHINWEDD. Gan CHARLES EDWARDS. Argraphiad Newydd, Dan Olygiad y Parch WILLIAM EDMUNDS, Athraw Ysgol Rammadegol Llanbedr. Caerfyrddin: William Spurrell. 1856.

Several useful and elegant volumes have lately issued from the Caermarthen press, which place Welshmen under great obligations to the spirited publisher. *Hanes y Ffydd* was originally made public in 1671. Other editions of the work appeared in 1676 and 1677 respectively—that is, during the life-time of the author. Subsequently, an edition was issued in 1722, another in 1811, a third in 1822, whilst the present completes the series, making in all seven editions,—no mean proof of the popularity of the work. The way in which the Editor has performed his task on the present occasion is unexceptionable. May the work have a ready and extensive sale, were it only to encourage Mr. Spurrell to give us reprints of other old and valuable books.

MILFORD, PAST, PRESENT, AND FUTURE. By JELINGER SYMONS, Esq., Barrister-at-Law. Tenby: R. Mason. London: Piper, Stephenson, & Spence. 1857.

This pamphlet deserves the attentive perusal of all those persons who feel an interest in the commercial prosperity of South Wales.

THE

CAMBRIAN JOURNAL.

ALBAN HEVIN.

(SUMMER SOLSTICE.)

MIC DINBYCH: THE EULOGY OF TENBY.

THERE is a poem of considerable antiquity in the *Myvyrian Archaiology*, under the designation of "Mic Dinbych." It has for its object the eulogy of a pleasant *caer* on the sea-shore in Dyved, or Pembrokeshire, and is composed of eight verses, each of which commences with the words, "Addfwyn gaer y sydd," or, "There is a pleasant caer." In the *Literature of the Kymry* it is said to have had reference to Tenby; and, according to Davies' version of "Mic," is there described as "the Prospect from Tenby;" but this is not the common opinion among those who have written on the subject. The Rev. Ed. Davies, in the *Mythology of the Druids*, the Hon. Algernon Herbert, in the *Cyclops Christianus*, and the present Archdeacon of Cardigan, in *Gomer*, have each honoured the poem with their notice. The whole three concur in the belief that the *caer* of the poem was not a fort of stone and mortar, but a mystic sanctuary; but all differ more or less in their explanations of the details.

Davies translates "Mic Dinbych" by the words "A view of the Bardic Sanctuary," considers the poem to be an address to the Deity, and states that "the whole language of this bardic prayer is strongly tinctured with the Diluvian, or Arkite, lore of the Druids." The Lord mentioned in the poem, he takes to be the hierophant, or high priest; the sea-mew typifies the same functionary; and the smooth songs on New Year's Eve are said to have been songs in honour of the gods. He passes over the local historical events in judicious silence, but is compelled by the fact to locate the mystic *caer* at Tenby:—

"The sanctuary, or sacred island, which was fabled to have wandered from place to place, like the ark of old, now fixes itself upon the border of the flood, and proves to be the insular spot, now containing the town of Tenby, in Pembrokeshire; for it is evident, from what the bard had said before, that he means *Dinbych*, in Dyved. This is but a small distance from Arberth, *High Grove*, the chief seat of the mystical *Pwyll*."—*Mythology of the Druids*, p. 510.

Herbert finds the poem to be equally applicable to a mysticism of another kind. Davies, fascinated by Jacob Bryant, found references to Arkite mysteries in nearly all the old bardic poems; but Herbert, displacing Noah to make room for Mithras, and substituting sun-worship for Diluvian mysteries, finds these verses equally suitable to his views. The sanctuary with him is not a floating island, but the great sun-temple, Stonehenge; all the bardic allusions have reference to that megalithic structure; and "nothing is more to this purpose than the repeated praises of the holy caer in the poem, bearing the unexplained title of Mic Dinbych." He then says, in reference to this title, that

"The literal sense seems to be 'the malice of the afflicted Din,' either that of its enemies, or its own resentment thereof. Those who explain it as the name of Denbigh, or of Tenby, can give no good account of it, and are forced to abandon the Mic."

And of the white sea-mew of Dinbych, he says, that

"By parity of metaphor they (*i.e.*, the bardic mystics) figured

their sanctuary itself, or its female power, as a water-fowl swimming on the sea."—*Cyclops Christianus*, pp. 196–198.

Archdeacon Williams, in his interpretations of our old poetry, is also prone to find mystical meanings, where, to my less learned apprehension, they do not exist. He states that during the Arthurian period, and probably long before, certainly long after it, there were in Wales two schools of literature, the one essentially heathenish in creed, although often nominally Christian; and to this school he refers the poem under consideration.

"Notices," he writes, "continually recur in the older bards of a mystic city, situated on and among the waters, to which worshippers went in procession on great festivals, with sacred songs and hymns. In the *Myvyrian Archaiology*, vol. i., p. 67, we have a long hymn, which was evidently to be sung as a 'Prosodos' on approaching the spot in procession."

He then cites the first lines of each verse, except the sixth, and continues his remarks:—

"As we know from other sources that the great temple on Salisbury Plain was supposed to be surrounded by a boundless sea, we may easily suppose that this 'Prosodos' might have been sung by the Bards and Druids, when leading the band of worshippers along the spacious avenues to Abury and Stonehenge."—*Gomer*, pp. 11–13.

I cite these passages in fairness to the writers; and it is not without some diffidence that I impugn the decisions of three such authorities, and declare the poem to be historical, not mystical; to be descriptive of Tenby, its sea-coast, castle, caves, and sea-mews, as they were in the latter half of the eleventh century; and to be commemorative of certain historical events of that period. The poem is as follows:—

MIC DINBYCH.

I.

"Archaf y wen i Dduw, plwyf esgori,
Perchen nef a llawr, pwyll fawr wofri.
Addfwyn Gaer y sydd ar Glawr gweilgi,
Bid lawen Ynghalan eirian yri;

Ac amser pan wna mor maw wrhydri
Ys gnawd gorun beirdd uch medd lestri.
Dyddybydd gwaneg ar frys, dybrys iddi
Addaw hwynt y werlas, o Glas Ffichti
Ac am bwyf o Ddews dros fy ngweddi
Pan gattwyf ammod cymod a-thi.

II.

"Addfwyn Gaer y sydd, ar lydan Lynn;
Dinas diachor, mor a'i cylchyn.
Gogyfarch ty Prydain, cwdd gyngein hyn;
Blaen Llyn ab Erbin boed teu voyn.
Bu gosgordd, a bu cerdd, yn eil mehyn,
Ac eryr uch wybr, a llwybr granwyn,
Rhag udd ffelyg, nag esgar gychwyn,
Clod wasgar a Gwanar ydd ymddullyn.

III.

"Addfwyn Gaer y sydd, ar don nawfed,
Addfwyn ei gwerin yn ymwared.
Ni wnant eu dwyn cyt trwy feflhaed,
Nid ef eu defawd bod yn galed;
Ni lefaraf au ar fy nhrwydded,
Nog eillon deudraeth gwell caeth Dyfet.
Cyweithydd o rydd wledd waredied
Cynnwys rhwng pob ddau goreu ciwed.

IV.

"Addfwyn Gaer y sydd, ai gwna cyman
Meddut a molut ac adar ban;
Llyfn ei cherddau yn ei chalan
Am arglwydd hywydd, hewr eiran.
Cyn ei fyned yn ei adwyd yn derfyn llan
Ef am rhoddes medd a gwin o wydrin ban.

V.

"Addfwyn Gaer y sydd, yn yr eglan;
Addfwyn y rhoddir i bawb ei ran.
Adwen yn Ninbych gorwen gwylan,
Cyweithydd wleiddydd udd erlyssan
Oedd ef fy nefawd i Nos Galan
Lleddfawd y gan ri ryfel eiran
A llen lliw ehoëg a meddu prain
Hyn y fwyaf[1] tafawd ar feirdd Prydain.

[1] Uwyf.—*MS. Rev. E. Davies.*

VI.

" Addfwyn Gaer y sydd, ai cyffrwy cedau,[2]
Oedd meu ei rhydau a ddewisswn
Ni lyfaraf i daith rhaith rysgattwn
Ni ddyly celennig ni wpo[3] hwn
Ysgrifen Brydain bryder briffwn
Yn yd wna tonneu eu hamgyffryn[4]
Pereit hyd bell y Gell attreiddwn.

VII.

" Addfwyn Gaer y sydd, yn arddwyrein,
Gochawn y meddut y molut gyfrein.[5]
Addfwyn ar ei hor esgor gynrhein
Godde gwrych dymbi hir ei hadain
Dychyrch bar carreg creg ei hadnein
Llid ymywn[6] tynged treidded troth mein
A bleiddud gorllwyd goreu affein
Dimpyner odduch pwy llad cofein
Bendith culwydd Nef gydlef afein
Arnyn gunel yn frowyr gorwyr Owein.

VIII.

" Addfwyn Gaer y sydd ar lan lliant
Addfwyn yd roddir i bawb i chwant
Gogyfarch ti fyned boed teu fwyant
Gwaywawr ryn rein a dderllyssant
Duw Merchyr gweleis wyr ynghyfnofant
Dyfieu bu gwarthau a amugant
Ac ydd oedd friger coch ac och ardant
Oedd lludwed fyned dydd y doethant,
Ac am gefn Llech Vaelwy cylchwy friwant
Cwyddyn y gan gefn llu o Garant."—*Myv. Arch.* i. 67.

In translating these verses, we are met at the outset by Herbert's remark, that the advocates of the Tenby view of the poem have to lay aside the " Mic;" but this word would really make good sense. Mic may be rendered pique, spite; a hostile encounter is mentioned in the concluding verse; and hence the title may signify " the Tenby quarrel," or skirmish. The initial lines, however, in their notices of the " pleasing caer," are at variance

[2] Ced wn.—*Davies' Mythology.*
[3] Wyppo.—*E. D.*
[4] Hamgyffwn.—*E. D.*
[5] Gynfrein.—*E. D.*
[6] Mywyn.—*E. D.*

with any meaning that can be given to Mic, and imply that we ought rather to read *Myg*, honour, glory. But whichever reading be adopted, there need be no doubt that Tenby is the subject of the poem; for we learn from Lhuyd that there was (and is) at Hengwrt another copy of the poem, which bears the title *Kerdh i Ddinby-Gaer*, or, "A Song to Tenby Fort."[7] That settles the question as to the subject of the poem; and accordingly we may now proceed with the translation:—

I.

I will address a prayer to God, the Church[8]-delivering,
Owner of heaven and earth, all-wise rewarder!
There is a pleasant fort on the face of the ocean,
Merry is the brilliant hurrying about on the calend[9] (of January);
And when the sea performs great feats,
The crowns of bards are wont to be above mead vessels.
A wave comes in haste, may it speed,
It promises them[1] to the green spot from Clas Ffichti.[2]
Mayest thou, O God! sanction my prayer,
When with Thee I keep an appointment of conciliation.

II.

There is a pleasant fort on a broad lake,
An impregnable city, sea surrounded.
Conspicuous house of Britain![3] Where is there one so fair?

[7] Arch. Brit., p. 258. Article, "Y Kynveirdh Kymreig."

[8] "Plwyf," in modern acceptation, means a parish; but of old, as in *Plwyf Dewi*, and *Plwyf Teilo*, it denoted a diocese; and in this instance it refers to the Christian Church.—[Davydd Ddu Hiraddug uses the word for *plebs*, people.—Ed. Camb. Jour.]—D. Ddu uses it three times for the people of Israel peculiarly, and once denotes the Christian Church, as *plwyf bedydd*. W. Salisbury also uses it in this special sense.

[9] "Calan," when used alone, is the first of January. It occurs in combination in *calan-mai*, the calend or first of May; and in *calan-gauaf*, the first of November.

[1] "Addaw hwynt" is, literally, it (the wave) promises them. Davies translates this line, and the clause "dybrys iddi," may she speed, in these words,—"May this inclosure skim away, though the billows come beyond the green spot." The meaning is obscure; but it cannot be that.

[2] "The Clas or Region of the *Ffichti*" probably denotes Ireland.

[3] Old Welsh writers often confine the names Britain and Britons to the inhabitants of Wales. Bleddyn ab Cynvyn is said to have ruled gloriously—"holl deyrnas y Brytanyeit"—the whole kingdom

Before the lake of Erbin's son[4] may there be extensive debarkation.
There were retinues, and mellow songs,
And an eagle in the sky, and a path of pale faces,
Before a governing, enemy repulsing,
Praise-spread Lord and General, they marshalled themselves.

III.

There is a pleasing fort on the ninth wave;
Pleasant are its denizens, in defending themselves;
They have not maintained it so long through demerit.
"It is not their custom to be severe;"
I will not speak falsely, by my (bardic) privilege,—
The serfs of Dyved are better than the aillts of Deudraeth.[5]
Host of free feast deliverers!
There is harmony between every two: best of people.

IV.

There is a pleasant city, made complete
By mead, and praise, and loud birds.
Smooth are its songs on calend-days,
Around an intelligent Lord, a brilliant distributor.
Before he went to be left at the church,
He gave me mead and wine from a tall glass.

of the Britons; and at the death of Rhys ab Tewdwr—"dygwydawd teyrnas y Brytanyeit"—the kingdom of the Britons fell.—*Brut y Tywysogion; Myv. Arch.* ii. pp. 398, 399.

[4] Gereint ab Erbin, Prince of Devon, who fell in battle against the Saxons in the early part of the sixth century, and is frequently named in the Welsh poems, romances, and triads. In clear weather the coast of Devon is visible from Tenby.

[5] Dyved, the territory of the Dimetiæ, in later times became commensurate with the county of Pembroke. Deudraeth, the two shores, is at the upper part of Cardigan Bay, and includes the conjoining portions of Caernarvon and Merioneth, being so named from the two shores, the *Traeth Bach*, and the *Traeth Mawr*. In this case it may stand for all North Wales. The passage under consideration alludes to peculiar provisions in the Laws of Howel Dda. The legal usages of North Wales were much more stringent than those of the South; for the serfs of the north were held in *perpetual* bondage, while the bondage of the south was *conditional*, and admitted of emancipation. This is plausibly thought by Mr. Basil Jones to be a mark, and a consequence, of the conquest of the Gaelic inhabitants of Gwynedd. The inequality existed before the days of Howel; his Laws perpetuated these provincial peculiarities; and thus the poet might have remarked, perhaps truly, that the serfs of Dyved were better, or more happily situated, than the *aillts*, or small landholders, of North Wales. Archdeacon Williams gives a different explanation, *Gomer*, part ii. p. 47.

V.

There is a pleasant fort in the gulf;
Pleasantly is given to each his share.
I know in Tenby the white sea-mew,[6]
A gentle multitude, a supreme chief.
It was my custom on New Year's Eve,
To receive a "lleddfawd"[7] from the war-lustrous chief,
And a green veil, and the possession of a court,
As my tongue is supreme over the bards of Britain.

VI.

There is a pleasant fort, treasure supported,
Mine were its fords, in which I delighted.
I will not describe the judicial journey I took;[8]
He deserves no calend-gifts who knows not
Britain's record of royal meditation.[9]
When the waves ebbed in their encircling course,
I penetrated delightedly far into a cave.[1]

VII.

There is a pleasant fort exalting itself.
I enjoyed its mead and skilful praise.
Pleasing on its mound was the outpouring of nobles;
The long winged (heron?) suffered from the bristles (of the falcon?)
Anger propelled a stone to the hoarse screaming (bird);
(And) wrathfully destined, it pierced the rocky portal.
A hoary wolf, the best of sport,
Burthened him who received the cup of honour.[2]

[6] This is a strong incidental proof that Tenby is the subject of the poem. The place is still remarkable for the number of its gulls, or sea-mews. Davies takes the sea-mew to be the chief druid.

[7] "Lleddfawd." The meaning is uncertain. *Lleddf* is crooked, oblique, &c.; *lleddfu*, to warp, make oblique, or crooked. Possibly *lleddfu* may have been used for to bend, make obeisance; and *lleddfawd* was a gift given thereupon.

[8] The chief of song, as part of the king's household, accompanied the monarch on his judicial circuits.

[9] "Ysgrifen Brydain," or Britain's writing, most probably was the written law of Howel Dda.

[1] This is another local trait. The rocks about Tenby are full of fissures, all of which are accessible on the ebbing of the tide; and there is a local tradition that one of the Tenby caves extends as far as Pembroke.

[2] The neighbourhood of Tenby was a favourite hunting-ground with the Welsh princes; and it is to a hunting excursion that we are indebted for our first notice of the existence of Tenby Castle.

"1150.—In this year, Cadell, son of Gruffydd ab Rhys, Lord of

The blessing of the governor of heaven's high harmonies
Be upon them: may he make them subjects to the great-grandson of Owen.

VIII.

There is a pleasant fort on the flood shore,
Pleasantly is given to each his desire.
I address thee in departing, mayest thou prosper;
The spears of nobles are launched forth.
On Wednesday I saw men in mutual enjoyment;
On Thursday disgrace befell the cause they defended.
And there were crimsoned heads, and a woeful clamour.
There were funereal processions the day they came;
Shields were broken at Kevn Llech Vaelwy;
And there fell at the Kevn a host of kindred.

The two last verses have a very evident reference to military events. Indeed, so manifest is their historical character, that even the prodigious ingenuity of Davies failed to find in them any support for his fanciful druidic hypothesis, so that he was compelled to pass them over without note or comment, and without any attempt to explain the meaning of the allusions therein made. We must endeavour to supply this deficiency.

1.—The Welsh word *caer* is usually held to be the equivalent of the Latin *castrum*, and, in local names, to denote the site of a Roman station; but it is also used in a looser sense, and applied to forts of British construction. There is no evidence that the Romans had any location at Tenby; though a Cambrian tourist has thought it not unlikely that they might have discovered the excellence of Tenby oysters (Evan's *South Wales*, p. 248); but it is not improbable that some of the Welsh

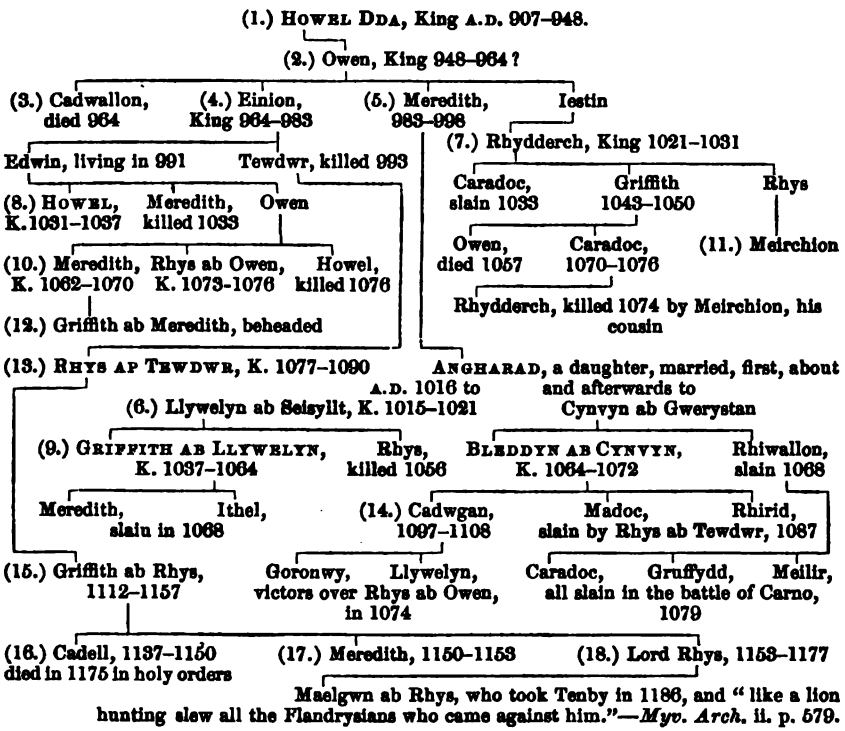
South Wales, was left for dead, having been mortally wounded by the men of Tenby, while he was out hunting.

"1152.—Not long after that, Meredith and Rhys, his brothers, took Tenby Castle by a night surprise, and gave it in charge to William Fitzgerald."—*Myv. Arch.*, ii. p. 427.

The heron, the curlew, and the bittern were esteemed "the three noble birds" in the Welsh Laws; and on the day the chief falconer killed one of these, the king did him the honour to give his allowance of drink from his own hand.

princes, especially those whose misfortunes had made them acquainted with other countries, might have taken note of the advantages of the position, and have erected a fortress on this projecting rock; while the presumption, from the designation *caer*, as distinguished from the *castell* of a later date, is in favour of its being erected prior to the arrival of the Normans. There is no evidence to show when Tenby Castle was erected, nor to determine whether it was built by the first Norman settlers, or by the Flemings afterwards located in Pembrokeshire by Henry II., and his immediate successors. All that is known is, that it had been erected before 1150, that it was taken in 1152 by the sons of Gruffydd ab Rhys, and that in 1186, while the foreign settlers were absent in the holy wars, Maelgwn, son of the Lord Rhys, collected some forces together, assailed Tenby, and carried away considerable spoils. The subsequent history of the town and castle does not fall within the scope of this paper.

2.—The *caer* spoken of by the poet was standing in the days of the great-grandson of a South Wallian king, named Owen; but who this Owen was, and who was his grandson, is not easily determined. That he lived prior to the Norman conquest of Wales is probable, from the circumstance that the poem makes no allusion to any alien race; but, on the other hand, Owen was a very common name. The person intended, I take to have been Owen, the son of Howel Dda, who succeeded his father in 948, died about 964, and was evidently a man of some note in his day. The following pedigree will afford some light in searching for his great-grandson; and may possibly form an useful guide in unravelling the tangled web of the history of Wales, during the tenth and eleventh centuries. The figures denote the order of succession in South Wales:—


(1.) Howel Dda, King A.D. 907–948.
(2.) Owen, King 948–964?
(3.) Cadwallon, died 964
(4.) Einion, King 964–983
(5.) Meredith, 983–998
Iestin
Edwin, living in 991
Tewdwr, killed 993
(7.) Rhydderch, King 1021–1031
Caradoc, slain 1033
Griffith 1043–1050
Rhys
(8.) Howel, K. 1031–1037
Meredith, killed 1033
Owen
Owen, died 1057
Caradoc, 1070–1076
(11.) Meirchion
(10.) Meredith, K. 1062–1070
Rhys ab Owen, K. 1073–1076
Howel, killed 1076
Rhydderch, killed 1074 by Meirchion, his cousin
(12.) Griffith ab Meredith, beheaded
(13.) Rhys ap Tewdwr, K. 1077–1090
Angharad, a daughter, married, first, about A.D. 1016 to and afterwards to
(6.) Llywelyn ab Seisyllt, K. 1015–1021
Cynvyn ab Gwerystan
(9.) Griffith ab Llywelyn, K. 1037–1064
Rhys, killed 1056
Bleddyn ab Cynvyn, K. 1064–1072
Rhiwallon, slain 1068
Meredith, slain in 1068
Ithel,
(14.) Cadwgan, 1097–1108
Madoc, slain by Rhys ab Tewdwr, 1087
Rhirid,
(15.) Griffith ab Rhys, 1112–1157
Goronwy, Llywelyn, victors over Rhys ab Owen, in 1074
Caradoc, Gruffydd, Meilir, all slain in the battle of Carno, 1079
(16.) Cadell, 1137–1150 died in 1175 in holy orders
(17.) Meredith, 1150–1153
(18.) Lord Rhys, 1153–1177
Maelgwn ab Rhys, who took Tenby in 1186, and "like a lion hunting slew all the Flandrysians who came against him."—Myv. Arch. ii. p. 579.

It thus appears that there were numerous great-grandsons of Owen in the eleventh century, and four of them *de facto* Kings of Wales, viz. :—

1. Howel ab Edwin.
2. Griffith ab Llywelyn.
3. Bleddyn ab Cynvyn.
4. Rhys ab Tewdwr.

These were all men of note in their day; they formed the central figures in the history of their respective periods; and are all mentioned with high commendation in the annals of Wales. The second, third, and fourth are also said to have been liberal patrons of the bards, to have governed the country with vigour, and to have been distinguished for their observance of the laws, and for their attention to the administration of justice. It is probable, therefore, that one of these three was the "great-

grandson of Owen" alluded to by the poet; and the choice seems to lie between the first and the last.

There is, however, no incident in the history of either connected with the unknown place called Llech Vaelwy, or Cefn Llech Vaelwy, nor is there any known British saint or chieftain named Maelwy; but upon the assumption that the person whose monumental stone has thus given rise to a topographical name might be identified with Maelog, Meilig, or some other person, into whose name Mael enters as a component part, there are incidents in the history of both which may be connected with this poem. The facts to be taken into consideration are these: a debarkation at Tenby of an armament from Ireland, a marshalling before an adventurous lord, a march against a foe, a defeat at Cefn Llech Vaelwy, a return to Tenby, a burial of the slain at that place, and a denial by the inhabitants of the authority of the great-grandson of Owen. Several of these features connect themselves with the adventurous career of Howel ab Edwin. He was King of South Wales from 1031 to 1037, but was driven away in the latter year by Griffith ab Llywelyn. He fled to Ireland, engaged Danish and Irish auxiliaries, made vigorous efforts to regain his seat, and fought unsuccessfully four pitched battles, namely, those of *Pencadair*, near Caermarthen, in 1037; *Llanbadarn*, in 1038; *Pwll Dyfach*, in 1040; and of *Abertywi*, in 1042, in which he was slain, and his twenty ships' crews of Danish auxiliaries defeated. This battle at the outfall of the Towy, taken in conjunction with the church of St. Ishmael's, affords a colourable assumption that this enterprise was the one referred to in the poem; but this assumption does not suit all the facts; and affords no ground for the poet's prayer, that the men of Tenby might be made subject to "gorwyr Owen."

We find another parallel in the life of Rhys ab Tewdwr. His father fell in 993, at the battle of Llangwm, in Denbighshire; and a chronicle, of small authority, asserts in this connection that Rhys fled to Ireland, fearing he should be slain. At that time, however, he must have

been a mere infant; and there could have been no cause for this fear. The flight probably took place during the reigns of the Seisyllt family, when many of the descendants of Howel Dda, in the male line, were exiles in Ireland, and elsewhere. Rhys took refuge either in Ireland (*Brut Ieuan Brechva*), or Britanny (*Book of Aberpergwm*), and returned to his native land in 1077, at the advanced age of at least eighty-four years, with the prestige of a high reputation for wisdom and administrative talent, and with, it is said, the traditions of the Round Table. He succeeded Rhys ab Owen with the sanction and good wishes of the natives generally; but, in 1087, he was expelled by Cadwgan, Madoc, and Ririd, the sons of Bleddyn ab Cynvyn. He took refuge in Ireland, but soon afterwards returned with a fleet of auxiliaries, and defeated the usurpers at the battle of Llech Crei, or Llechryd, in which Madoc and Ririd were slain. This was probably "the retinue" named in the poem. Two years afterwards Cedivor ab Collwyn, Lord of Dyved, died; and his sons, Llywelyn and his brothers, invited Griffith ab Meredith to claim the kingdom, and led an army against the reigning monarch. Rhys, notwithstanding his age, acted with great vigour; the contending armies met in the vicinity of Llan-dydoch, St. Dogmael's, Pembrokeshire; the conspirators were defeated with great loss; Llywelyn and Einion, the sons of Cedivor, were slain, and Griffith ab Meredith was taken captive, and afterwards beheaded; but Einion ab Collwyn, the apparent instigator of the revolt, escaped to Iestyn ab Gwrgant, in Glamorgan. Cefn Llech Vaelwy may possibly be connected with St. Dogmael's; the prayer that the men of Tenby might become the subjects of "gorwyr Owain" seems very natural on this supposition, as they were in revolt at the time. Tenby would thus appear to have been the seat of Cedivor, Lord of Pembroke; the nobles were his brother and his sons; and their bodies would naturally be brought home for burial. Rhys ab Tewdwr was himself slain two years afterwards. There is a Llech Meilir, between Fishguard and St. David's; and a Rhiw

Vaelor, Allt Vaelwc, or Vaelwr, or Moel Vaelawr, somewhere in Cardiganshire.

Such appears to me to be the purport of the poem, which, upon this supposition, would be written in or soon after 1089; but it is impossible to determine who was the poet.

T. STEPHENS.

Merthyr Tydfil, March, 1857.

INEDITED LETTERS OF SIR WALTER SCOTT.

THROUGH the kindness of William Owen, Esq., of Tan y Gyrt, we are enabled to present to our readers copies of two letters, which the author of the *Waverley Novels*, addressed, on Welsh subjects, to our great lexicographer, the late Dr. W. Owen Pughe:—

SIR,—As a stranger I ought to apologize for this intrusion, but I flatter myself an appeal to your own zeal for the promotion of literature will be my best excuse. I have been for some time past engaged in a work of some interest to those who have made antiquities their study, in which I have had occasion to be very troublesome to my literary friends—I mean an edition of an ancient metrical romance, called "Sir Tristrem," preserved in the Advocates' Library here, and which announces itself to be the composition of Thomas the Rymer of Ercildoune, who flourished in the end of the twelfth century. This poem is essentially different in all its parts from the voluminous French romance in prose, bearing the same title; but it resembles, very nearly in the conduct of the story, a *French metrical romance*, of which I have a copy, and which is obviously much more ancient than that in prose, as you doubtless are well aware that all the celebrated French romances were originally composed in rhyme. The romance is obviously of *Celtic* extraction; but there occurs a curious query, in solving which I venture to hope for Mr. Owen's assistance. Did the minstrel of the Scottish Borders borrow his subject from the Normans, who might have picked it up in Armorica, among other traditions of Wales? or are we entitled to suppose that Thomas of Ercildoune, residing very near to

Silva Caledonia, and other districts of Scotland long possessed by the Cumraig, collected his materials from the Celtic traditions which must have continued to float for a length of time through the countries which they had so long inhabited? In this uncertainty as to the derivation of the romance, I am tempted to think that the works of the Welsh bards, with which Mr. Owen is so intimately acquainted, and which he has so well illustrated, must contain much curious matter upon the subject of Sir Tristrem, who was a favourite warrior of your famous Arthur, and of whom I observe frequent mention in such books relating to British antiquities as have come to my hand. What I am particularly desirous of knowing is the history of Sir Tristrem, as told by the bards, the names of the personages occuring in his history, also whether he has been the subject of any particular poem, and, if so, whether such poem is printed or in MS.

I cannot flatter myself it will at all facilitate my inquiries of you to add that I am the editor of a late work on poetical antiquities, called the *Minstrelsy of the Scottish Border;* but it will at least tend to show that I am a labourer in a different inclosure of the same vineyard which Mr. Owen cultivates with so much success. May I further request that you will have the goodness to add my name to the subscription for the *Welsh Dictionary*, which the publishers may forward to Mr. Constable, bookseller, Edinburgh. My address is W. S., Advocate, Castle Street, Edinburgh.

I have the honour to be, Sir,
Your very obedient servant,
WALTER SCOTT.

Mr. Owen, author of the *Welsh Dictionary*, London.

SIR,—I must have been suffering deeply in your esteem on account of permitting your very obliging favour to remain so long unnoticed. I beg you will impute my doing so to anything rather than a want of sense of the value of your correspondence, from which I derived much and curious information. The truth is that avocations, partly of a literary, partly of a professional nature, have of late very much interfered with my labours upon the old romance of "Sir Tristrem," concerning which I consulted you. I am now anxious to introduce to your knowledge my friend Dr. Leyden, who is about to leave this country for India. We lose in him an able Scottish antiquary, whose mind was greatly turned to the illustration of our early history, and who is anxious, in common with myself, to learn the lights which can be thrown upon it from the ancient British authors. You know that the western part of Scotland formed long an independent

British kingdom, under the name of Strath Clwyd, which I believe can be proved to have extended over the greater part of Peebles and Selkirkshires. Now, although this kingdom had ceased to exist some time before the date of Thomas of Ercildoune, the author of "Sir Tristrem," (who flourished about the middle of the thirteenth century,) yet many traces of British manners, language, and poetry must have been floating among his neighbours of Ettrick Forest. Even at this remote period we can distinguish from the names of places, and some obscure and faint traditions, that these hills were long inhabited by a British tribe. In the time of Thomas all their history, real or fabulous, must have been fresh in memory, and I think it highly probable that he took his subject immediately from the British traditions without its having past to Armorica, and returned from thence in a French dress, which was the case of many of those romances which were termed "Lais of Britanny." The names of all the personages in the romance seem to me to be British, for example—Morgan, Rowland Rüsurgan, Yscride, or Yseult, Caer-Leon, Brengwain, Meriadoch. The only place that stumbles me is *Ermonic*. Is it possible that this can mean, "the land opposite to Mona," as Armorica is said to have meant the land upon the sea-coast? If so, the names and geography will be purely British, and we may perhaps see reason to think that the romance did not come to us from the French, but was of domestic and British origin. I lay no stress upon the *Morte Arthur*, nor, indeed, upon any of the prose romances of chivalry in the decision of this question, because there is hardly one of them which was not originally written in verse to be sung by the minstrels. It was at a much later period, about the reign of Charles VII. of France, that the fashion was introduced (I presume to gratify the increasing number of readers) of *transposing* the old songs of the minstrels and trouveurs into those massive volumes of prose romances. I have in particular a copy of the metrical romance of King Arthur, as translated from Wace's poem of the "Brut," upon which Geoffrey of Monmouth grounded his history. I therefore do not look at the prose romances when the metrical originals are to be come at.

Forgive me for this rhapsody, which I write in great haste; Leyden, after long expectation, being at length summoned away in a great hurry. If I have not forfeited so great a favour by ungracious silence, may I request to be favoured with a translation of the dialogue between Tristrem and Gwalchmai, which you so obligingly offered me. I think I requested to be enrolled among the subscribers to your *Dictionary*, and that my copy might be be forwarded to Constable, bookseller here. You have contrived

to make a dictionary which affords both instruction and amusement even to those unacquainted with the language, so curious are the illustrations and examples. Wishing every success to your literary labours,

I remain, dear Sir,
Your obliged humble servant,
WALTER SCOTT.

Edinburgh, December 22, 1802.

THE TRADITIONARY ANNALS OF THE CYMRY.

CHAPTER XIV.

BARDISM.—THE CADAIR OR CHAIR.

PROPERLY speaking, gorsedd was the term which was applied to the national congress of bards—the general assembly of the sages of Britain. Provincial sessions were usually called cadeiriau, or chairs, from the stones at or upon which the teachers instructed their pupils, and which served to them for seats.[1] Subordinate meetings of this description seem to have prevailed from the earliest times. They are evidently alluded to in those passages in the Moelmutian Laws, where mention is made of the territorial jurisdictions of "authorized teachers."[2] We are not, indeed, in possession of the names of these minor chairs, though they seem, in a great measure, to have furnished the basis of our parochial system; nevertheless the more important ones—those which may be pre-eminently regarded as provincial—are particularized in the "Voice Conventional."[3] They are these:—1. The chair of Morganwg, Gwent, Erging, Euas, and Ystrad Yw; 2.

[1] "Within the circle, and around the gorsedd stone, shall the chairs be placed, namely, stones; but where stones cannot be had, then sods; and upon and by the chairs shall be the chaired teachers, and around them the disciples, awendi, and licentiates. And by the gorsedd and upon it shall be the throned chaired bard, he being a primitive bard." —*Unpublished MS.*

[2] Ancient Laws of Wales, v. ii.

[3] Iolo MSS. p. 433.

The chair of Deheubarth, Dyved, and Ceredigion; 3. The chair of Powys, and Gwynedd east of Conway; 4. The chair of Gwynedd, Mona, and the Isle of Man. These are enumerated as the "chairs of song and bardism in Cymru," and it is remarkable that they are identical in point of name, number, and local arrangement with those of the present day. The Isle of Man, perhaps, is forgotten; but it may be well to bear in mind, should a chair, or an Eisteddvod ever be held in that island, that it bardically belongs to Cymru, and is included in the province of Gwynedd.

As to the places of holding these four chairs, we are informed in the "Voice Conventional" that

"They may be held anywhere in Britain, as occasion may require; but the most regular course is to hold each distinctive chair within its own province, when a year and a day's previous notice will not be necessary; but if held elsewhere, such notice must indispensably be given."[4]

It is asserted, indeed, that they, as well as the Gorsedd Ynys Prydain, might be held even in a foreign land, but that on such occasion the titles, "the bards of the Isle of Britain through the world," and "those who are at liberty through the world," were to be retained. It is not improbable that this usage was observed by the ancient Gauls, for, as we are told by Cæsar, they regarded British bardism as the source and perfection of their own religion.

A provincial chair might be held at the same time and place as a gorsedd of the bards of the Isle of Britain; or in its bosom (cesail), as it is expressed. On such an occasion the motto of the chair was added to that of the gorsedd.

The meetings of the chair, as we have seen in the preceding Chapter, were held on the four quarter days of the moon.[5] These lunar periods were to the British bards

[4] Iolo MSS. p. 433.

[5] In an unpublished MS. also it is stated that it was the duty of a bard "to celebrate divine worship every quarter day of the moon, for the promotion of godly instruction and wisdom, and the due exercise of right and good principles."

what the Sabbath was to the Jews, and what the Sunday is at present to the Christians. They seem to have been the oldest divisions of time—suggested by the natural heavens before the sabbatical institution was enjoined by revelation.

The purposes for which meetings of the chair were convened were mainly those of worship and instruction, as may be gathered from the following passage in the "Voice Conventional:"—

"It is on these quarter days that any subordinate gorsedd, or minor chair or convocation for worship, should be held, for the information of kindred and country, and for the instruction of disciples and privileged novices in those things which they ought to learn, to know, and to practice. But nothing, at any such minor chair or subordinate gorsedd, can be submitted for consideration under proclamation and notice, nor can the progressive steps of greeting, claim, and efficiency, take place there; the course allowable on such occasions being, exclusively, that of preparatory knowledge, under the protection, but not the judicial adoption, of the bards of the Island of Britain, for the latter could neither be consistently nor legally given but on the four principal days."[6]

The order in which these objects were carried into effect is more minutely detailed in "the Rules and Customs of Tir Iarll."

"At every gorsedd of the chair of assembly, there should be published the instructions of the bards of the Isle of Britain, that is to say, the records of the knowledge and sciences, and of the arrangements, and rules, and privileges, and customs of the bards. Also, publication should be made of the circuit records of Mabon, the son of Medron; that is to say, the names and memorials of the bards, poets, learned men, and sages of the Isle of Britain, of the race of the Cymry; and of whatever they were eminent for, of noble and worthy acts. And of the kings of the Isle of Britain, and their honourable actions, together with the times in which they lived, and their pedigrees and descent."

. . . . . .

"After rehearsing the instructions and records, the exhibitions shall be called for; then any bard who has anything he wishes to exhibit, shall exhibit it to the chair, whether it be poetry, or

[6] Iolo MSS., p. 434.

genealogical roll, or record of honourable achievement, or improvement in knowledge and science. After the exhibitions, hearing shall be given to such claims and appeals as shall be brought forward. And after that, dialogues and chair disputations concerning poetry and its appurtenances; and afterwards they shall proceed to hold a council of judgment upon the merits of what has been brought before the chair and the gorsedd; and then shall publication be made of the decision and the judgment, and the presents shall be made. Then the public worship, and after that the banquet and conferring of honours; then shall all depart to their houses, and every one to his own residence."[7]

These meetings might be held either in the open air, or else under cover, as the said "Rules and Customs" give us to understand.

"The place of assembly may be in any open ground, whilst the sun is upon the sky; and it is called *Tyno Cerddai* (the greensward of songs), and it shall be upon the grassy face of the earth, and chairs shall be placed there, namely stones; and where stones cannot be obtained, then in their stead turfs; and the chair of assembly shall be in the middle of the gorsedd. Also, every place of worship, and every llan and church, shall be a place for bardic assembly, and likewise every civil and manorial court; namely, the courts of justice and law; also, every spot whether of open or enclosed pasture which is greensward, or domestic hall; and such hall shall possess confirmed privilege, after it has been placed before the country for attendance and audience of people assembling at court, and in llan, and in every lawful assemblage as it is in fair and market."[8]

Accordingly, the Glamorgan bards are known to have, in the middle ages at least, held their provincial sessions, in places of such description:—

"Here are the names of the places where the bards of Glamorgan were wont to hold an eisteddvod and a chair.

"A chair may be held four times a year; namely at Christmas, Easter, Whitsuntide, and John's Festival in the summer.

"At Christmas in the hall of the round tower of Cardiff Castle—in the hall of Plas yr Adur, and in the hall of St. Dunwyd's Castle.

[7] Iolo MSS. p. 628.

[8] *Ibid* pp. 627, 8. "There are three places in which an open gorsedd may be held; an uncovered bank from time immemorial, or in virtue of a proclamation and notice of a year and a day, and a church (llan), and the court of justice and law."—*Unpublished MS.*

"At Easter in the chapter-house of Llandaff, or the chapter-house of Margam, or the chapter-house of Glyn Neath, or in the church of Llanilltyd Issa.

"At Whitsuntide on the summit of Garth Faerdre, or Garth Maelog, or in Llantrisant Castle, or in the church of Pentyrch.

"On the Festival of John in the summer, upon the Caerau Mountain, or within the walls of Llancarvan, or in the church of Llancarvan, in the monastery of Penrhyw, and on the great common of Aber Cynon."[8]

Though the extract, which we have taken out of "the Rules and Customs of the Chair of Tir Iarll," undoubtedly refers to times posterior to the introduction of Christianity, the language does not necessarily imply as much. And it may here be observed that the adoption by the church of the druidical term *llan*[9] (an enclosed area) to designate a place of Christian worship, seems to confirm the view we have entertained as to the primitive chairs being the basis of our parochial system.

A chair that has not been held within the memory of man, is regarded as dormant with respect to its own province, and must be resuscitated by the usual notices of a "year and a day."

"It is, however, still entitled to the privileges of continued activity at every other chair or gorsedd of regularly held conventions; so that the chair of London, of Cornwall, of Devon, or of any other district, may be held in that of Glamorgan, or of Gwynedd (if not in disuse); but all chairs are always deemed active in the gorsedd of the bards of the Isle of Britain."[1]

[8] Unpublished MS.

[9] Llan ecclesiastically means not only the church, but the sacred spot which surrounds it, and in this sense it corresponds with the Greek word τεμενος. There is reason to think that the Latin *fanum*, from which comes the English *fane*, is but a modification of the old British word *llan*.

[1] Voice Conventional.

Chapter XV.

BARDISM.—ITS CEREMONIES AND INSIGNIA.

The first step towards the revival of the gorsedd was to give notice by proclamation (gwaedd) a year and a day previously, that a bardic meeting would be held in some particular place, apt and convenient for the occasion. The meeting held accordingly was designated, from its preliminary and initiative character, that of "greeting" (gorsedd gyvarch). At this a reiterated proclamation (adwaedd) was made of another such meeting to be held, also at the expiration of a year and a day. The second meeting was one of "claim" (gorsedd hawl), at which candidates for orders and privileges were allowed to prefer their various pretensions, and to have them, as well as other matters, duly considered, with a view to their being confirmed at the congress of "efficiency" (gorsedd gyvallwy), of which a year and a day's notice was to be there and then given by means of a proclamation above reiterated proclamation (gwaedd uwch adwaedd). When three annual meetings had been thus duly proclaimed and convened, the gorsedd was deemed to be fully established. This was the course which the three primitive bards, Plennydd, Alawn, and Gwron adopted, when they were engaged in the task of restoring the bardic system under Prydain ab Aedd Mawr. Elsewhere, however, we are told that "no institution is deemed permanent, unless renewed triennially, till the end of thrice three or nine years."[1]

The manner of holding a gorsedd is thus described in the "Voice Conventional:"—

[1] It was in this way that the "Chair of Baptism" was instituted in the sixth century.—See *Iolo MSS.* p. 468. The great eisteddvod of Caermarthen also, under the patronage of Gruffydd ab Nicholas, obtained "efficiency" in the same manner.—See *Cyfrinach y Beirdd, Appendix.*

"The bards assemble in convention within this circle; and it accords neither with usage nor decency for any other person to enter it, unless desired to do so by a bard. It is enjoined by primitive usage, that one of the presidential bards should bear a sheathed sword—holding it by the point; a bard not being permitted to hold it by the hilt; for when taken by the point, whether naked or sheathed, it is not supposed to be either held, borne, or bared against a human being, or any other object, whether animate or inanimate, throughout the world. When the sword, thus held, is carried to the conventional circle, it must be pressed out by the hand, in a contrary direction to its point, until quite unsheathed, then being taken by the point, it must be laid on the gorsedd stone, and the super-proclamation (gwaedd uwch adwaedd) shall ensue; but when the voice shall come to the part which says "where no naked weapon will be presented against them," every bard must move onward to the gorsedd stone, and lay his hand on either the sword or its sheath, while the presiding bard shall take its point and put it just within the sheath, upon which it shall be driven quite in by all the assistant bards, with concurrent hand and purpose. This usage is observed, to testify that the bards of the Isle of Britain are men of peace and heavenly tranquillity; and that, consequently, they bear no naked weapon against any one. At the termination of this proclamation, the objects of the convention must be successively effected; for which purpose it will be necessary to recite and explain the three ancient vehicles and voices of gorsedd; to recite an ancient poem; to produce new poems presented for judgment, and to repeat them audibly to the meeting; to announce application by greeting, claim, and efficiency; to confer degrees on deserving merit; and to hear, do, and speak all requisite things, according to rights and usages, and consistent with reason, inherence, and necessity. The business of the chair or gorsedd being thus accomplished, the terminating proclamation (argae-gosteg) shall be made, the gorsedd closed, and every one return to his home.

"Usage enjoins that every bard shall stand uncovered, head and feet, in gorsedd, to evince his reverence and submission to God."[2]

The last custom cannot fail to remind the reader of the injunction laid upon Moses, as he stood in the presence of God, near the burning bush:—

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—*Exodus* iii. 5.

[2] Iolo MSS. p. 446.

All matters pertaining to bardism had to be referred to the consideration and scrutiny of three consecutive meetings—those of greeting, claim, and efficiency, ere they received judicial sanction. The two first might be meetings of a chair, but it was absolutely necessary that the third should be a gorsedd of the bards of the Isle of Britain.

"The manner by which the judgment of a gorsedd may be known, is as follows;—Any application or claim whatever, must be submitted to the consideration and decision of a gorsedd; and if protected thereby, it must consecutively undergo the deliberation of a second and a third gorsedd; and if again adopted by the protective judgment of each, it shall thereupon acquire the full force and efficiency of authority; and the judgment of a gorsedd cannot be otherwise determined.

"A convention, held for the primary consideration of anything, is called a gorsedd of greeting; and if it pass a protective judgment on the subject, the same shall be submitted to a second convention, called a gorsedd of claim; and if the decision of that be equally favourable, a third convention, called a gorsedd of efficiency, shall duly ensue; and if that again pronounce its judgment in affirmation, the measure so passed shall be finally received as possessing forcible and efficient authority: but unless the affirming and protective decisions of such three conventions be obtained, no production or circumstance whatever, whether it be a song or anything else, shall be admitted to the privileges of the gorsedd of British bards. No production or circumstance, whether it be a song, tradition, instruction, notice, or anything else, shall be deemed of legal importance, or constitute any authority, unless ratified by the protective adoption of a gorsedd of efficiency of the bards of Britain; but when so sanctioned, it acquires effectual force.

"Greeting and claim may be held at a provincial chair that is not under the auspices of the gorsedd of the paramount monarchy of the British Isle; for instance, those progressive steps may take place in the chairs of Glamorgan, Venedotia, or of any other locality; but efficiency can only be imparted by the gorsedd of the monarchy of Britain."[3]

It will occur to the reflective reader that the public and progressive character of the system, which our ancestors adopted for the discovery and perpetuation of truth,

[3] Iolo MSS. p. 432.

was eminently calculated to answer its purpose. And we boldly assert that any organization of equal power and fitness in that respect will in vain be sought for among the institutions of any other portion of the gentile world. It is much to be regretted that historians in general, when they undertake to treat of British affairs, do not give this circumstance its due weight.

That the Druids largely cultivated the art of memory receives corroboration from the testimony of Cæsar, who states, from hearsay, that they were in the habit of learning by heart a great number of verses, some of the disciples even spending twenty years in committing them to memory. He, moreover, expresses his opinion that one reason why they did not more generally have recourse to letters in matters pertaining to the system was "because they would not have their disciples depend upon written documents, and neglect the exercise of memory."[4]

Besides the sheathed sword, and ceremonies which attended the opening and closing of the gorsedd, the bards had other insignia, or creiriau, as they are termed, of different features of power and position. They are enumerated in the following extract:—

"There are three general insignia (crair);—the Robe, the Wand, and the Collar.

"There are three insignia (crair) of privilege:—the Chair, the Axe, and the Golden Ball. The Ball represents fullness and completeness in the authority of the gorsedd.[5] The Chair represents judgment by privilege. The Axe represents improvement and extension of knowledge and science, warranted by judgment.

"The Chair represents authority and judgment; and wheresoever the Chair exists, it is possessed of judgment by the privilege of the bards of the Isle of Britain, provided there is a record of its being possessed of judgment and privilege, and no record of its being refused and rejected. The bards of Gwynedd and Powys held the gorsedd by the authority of the Chair under the protection of the prince.

"Deheubarth held under the eisteddvod, and bore a Chair and Axe; and the Chair was the chief badge (crair).

[4] De Bello Gall. lib. vi.

[5] The ball, or orb, surmounted by the cross, is now a badge of British royalty.

"The Axe is the symbol of science and of its improvement; and the bards of Glamorgan bear it through privilege of the Chair. And the Axe has privilege; viz., the person who bears it by warrant of the judgment of the Chair, is authorized to shew improvement in knowledge and science before the Chair and Gorsedd, and he has precedence in that, and his word is warranted.

"The Golden Ball is borne by the bards of gorsedd of the Isle of Britain. It is an emblem of completeness, and it is supreme of all other matters in learning and science; and where the Ball is borne, there is privilege to bear all the other badges and insignia (creiriau).

"The Wand denotes privilege; and where there is a sitting in judgment, it is not right to bear any insignia except the Wand, because no one is entitled to authority more than another where law and judgment are observed; for judgment rests on the supremacy of law; and no one can know to whom it belongs, as it rests with the highest number, and no one knows with whom in particular that number is. And no one can be higher than another in law, and judgment by law. And after knowing the judgment of law, it is right to place that judgment in trust with the person who may be appointed as an officer for it; and that man is to be chosen by law; and that law does not rest on the judgment, but on the person who is made judge.

"A chaired chief of song shall wear gold on his badge, and every other chief of song shall were silver. A bard who is chief of song and preceptor, is termed silver-wearing; but the president of a gorsedd is styled gold-wearing."[6]

The vestments of the three orders were of different colours, emblematic of their respective offices. The bard, properly so called, wore sky-blue, "indicative of peace and heavenly tranquillity; and signifying, likewise, that light, and all other visible things, are best seen through the medium of that colour." The druid's robe was white, to denote "purity of conduct, learning, and piety; for white is both the colour and emblem of light." The ovate was clad in green, "to signify, in emblem, the growth and increase of learning and science." Each colour was also uniform and entire, as "a symbol of truth, which is unicoloured throughout, and all over, whether considered in its analytical aggregate, or varied portion, and presents no change whatever, from any possible cir-

[6] Iolo MSS. pp. 633, 4.

cumstance."[7] The awenyddion, however, or disciples, wore a variegated dress of the three colours, blue, white and green.

It may be remarked that Pliny mentions the white garment as being that in which the sacrificial minister officiated.[8] And Strabo says, that dignitaries "were clad in dyed garments embroidered with gold;"[9] and thus far bear their testimony to the authenticity of our own traditions on the subject in question. When the bards profess to have selected their colours from objects in nature, which typified moral truths, the inference is that they were not copied from the costumes of other hierarchies, but were derived from the remotest antiquity—even from the common source of the great gentile, or perhaps we may say, universal ritual.

The wand, brysyll, or ffon grair, of the conventional bard, which he held in gorsedd, was to be "a fathom in length, and coloured uniformly with his robe; but progressors were severally to bear a staff of the three bardic colours intermixed, to indicate progression." If the poetic aspirant was merely under protection, "the length of his staff was to be only half a fathom;" but if he was an endowed disciple by right, then it was to be "a fathom long."[1]

The bardic wand will recall to mind the rod of Moses, the caduceus of Mercury, and the crozier of a Christian bishop; all of which, probably, have an identity of origin, and ultimately refer to the cross of our Redeemer.

The armlet, called aerwy in the Institutes of the Round Table, but in earlier times caw,[2] was worn on the "arm

[7] See "Voice Conventional."

[8] Hist. Nat. lib. xvi. sec. 95; lib. xxiv. secs. 62, 63.

[9] Geograph. lib. iv. p. 275.

[1] Voice Conventional.

[2] "Hence the bard was called the Bardd Caw (or the bard of the band) after he had received the order of Pen Cerdd, and the three Beirdd Caw included the primitive bard, the ovate, and the druid-bard."—*Iolo MSS.* p. 632. "The three wreathed (caeogion) bards of the Isle of Britain; Tydai, the bard of Huon, who first arranged a community of abodes for the nation of the Cymry, in virtue of a

below the shoulder joint," and was of the same colour as the robe.

"The disciple of privilege, or he who knows the science, but knows not the mystery, shall wear his bracelet on his left arm, but when it is seen proper to divulge to him the mystery, he shall wear it on his right arm, and a chair shall be given to him."[3]

The use of the axe, as a symbol of "science and its improvement," may not at first sight appear to the modern reader so obviously appropriate and significant, as will the typical meaning of the chair and the ball. The difficulty, however, will be removed when it is borne in mind that the bards inscribed their letters on wooden staves, and that the axe was as necessary for that purpose, as pen and ink are for modern writing.

(To be continued.)

EASY LESSONS IN WELSH.

THIRD LESSON.

Nouns Substantive.—Number.

As the first use which Adam made of the faculty of speech was to "give NAMES to all cattle, and to the fowl of the air, and to every beast of the field;" so your first care in studying the Welsh language will be to ascertain the *names* of things, or nouns, as they are generally called by English grammarians.

A noun substantive expresses by itself alone the object of which we are speaking, as *dyn*, a man, *mynydd*, mountain. Whilst Welsh nouns are destitute of cases, properly so called, they yet undergo various inflections

gorsedd; Rhuvawn the bard, who conferred system and privilege upon the co-tillage of a township; and Melgin ap Einigan Gawr, who first invented symbols for language and speech; and the head of each one of them was encircled with a wreath (cae) of oak-grown misletoe."—*Unpublished MS.*

[3] Unpublished MS.

on account of number, gender, and position. In the present lesson we must confine ourselves to the subject of number.

Nouns are of two numbers, the singular and the plural.

The plural is generally derived from the singular, and is formed in three ways, by inflection of the vowels, by the addition of a termination, and by both inflecting the vowels and adding a termination. The words which become plural by inflection of the vowels, are for the most part primitives, such as the following:—

	Singular.	*Plural.*
a into	*ai*—*bran*, a crow,	*brain*, crows.
	ei—*bardd*, a bard,	*beirdd*, bards.
o ,,	*y*—*ffon*, a staff,	*ffyn*, staves.
ae ,,	*ai*—*draen*, a thorn,	*drain*, thorns.

These are peculiar:—*ci*, a dog, *cwn*, dogs; *gwr*, a man, *gwŷr*, men; *tŷ*, a house, *tai*, houses; *troed*, a foot, *traed*, feet; *croen*, a skin, *crwyn*, skins; *oen*, a lamb, *ŵyn*, lambs, such inflections not being found in other words.

Some derivative nouns, likewise, have their plurals formed by vowel inflections as,—

a and *a* into	*e* and *ai*—*dafad*, a sheep,	*defaid*, sheep.
	e and *y*—*afall*, an apple tree,	*efyll*, apple trees.
a and *e* ,,	*e* and *y*—*tafell*, a slice,	*tefyll*, slices.
a and *w* ,,	*e* and *y*—*asgwrn*, a bone,	*esgyrn*, bones.

The terminations forming plural nouns are the following:—*au*, *ed*, *edd*, *i*, *iaid*, *iau*, *ion*, *od*, *oedd*, *on*, *ydd*.

There is in general a resemblance between those objects, the plurals of which are formed with the same termination, thus:—

Plurals in *od*—*bwystfilod*, beasts; *pysgod*, fishes; *llwynogod*, foxes; *ysgyfarnogod*, hares; *cwningod*, rabbits; *llygod*, mice; *hyrddod*, rams; *bychod*, bucks; *eryrod*, eagles; *llinosod*, linnets; *colomenod*, pigeons; *ceiliogod*, cocks.

Plurals in *oedd*—*nefoedd*, heavens; *bydoedd*, worlds; *tiroedd*, lands; *ynysoedd*, islands; *dyfroedd*, waters;

moroedd, seas; *gwyntoedd*, winds; *pobloedd*, people; *tyrfaoedd*, crowds; *miloedd*, thousands; *cannoedd*, hundreds; *oesoedd*, ages; *amseroedd*, times; *blynyddoedd*, years; *misoedd*, months.

Plurals in *ydd*—*trefydd*, towns; *heolydd*, streets; *meusydd*, fields; *ffosydd*, ditches; *nentydd*, ravines; *coedydd*, woods; *afonydd*, rivers; *pontydd*, bridges; *bronydd*, breasts of hills; *magwyrydd*, walls; *aelwydydd*, hearths.

Plurals in *ion*—*meibion*, sons; *trigolion*, inhabitants; *tywysogion*, princes; *prydyddion*, poets; *cantorion*, singers; *angylion*, angels; *dynion*, men.

Plurals in *edd*—*ewinedd*, nails; *dannedd*, teeth; *bysedd*, fingers.

The plural terminations most frequently used are *au* and *iau*, which primarily denote *the act of going*, as if the plural were a departure from individuality.

The following are laid down as general rules for the formation of the plural number of derivative substantives.

Those ending in *ad*, (verbal noun,) *der*, *did*, *dawd* or *dod*, *edd*, *yd*, *yr*, *r*, *aeth*, *an*, (instrument,) *as*, *es*, are rendered plural by adding *au*.

Substantives ending in *ant* or *iant* change *t* into *n*, and add *au*; this is done for the sake of euphony.

In *awd* or *od*, by adding *au* or *iau*.

In *ed*, by adding *au*, *ion*.

Those which end in *ur*, *adur*, form the plural by adding *on*, *iau*, *iaid*.

In *ydd*, *or*, *og*, by adding *ion*.

In *ai*, by adding *eion*.

Those ending in *ach*, signifying reproach, become plural by adding *od*.

In *an*, (person,) by adding *od*.

In *fa*, by adding *oedd*, *eydd*.

Nouns ending in *wr* or *wraig*, adopt the plural forms of those primitives.

The third class of plurals is that which is made by the inflection of a vowel, or vowels, and the addition of a final syllable.

The changes which the vowels undergo on this occasion

are in general the same as those in the first class; but the terminations are governed by no fixed rule, though *au* predominates; *gair*, a word, *geiriau*, words; *bwrdd*, table, *byrddau*, tables; *nant*, a brook, *nentydd*, brooks.

Many words admit of two plural forms, the one made by the inflection of a vowel, or vowels, the other by the addition of a termination, as *aber*, a confluence, *ebyr*, or *aberoedd*, confluences; or both made by the addition of a termination, as *tref*, a town, *trefi*, or *trefydd*, towns.

In some instances the plural idea is the first to engage our attention, and we form the singular by adding the syllable *yn* masculine, or *en* feminine; as *adar*, birds, *aderyn*, a bird; *gwenyn*, bees, *gwenynen*, a bee.

There being no plurality of idea in metals, commodities, virtues and vices, their names have no plural forms.

A few words have no singular, as *gwartheg*, cattle; *da*, goods.

Exercises.

Write down the plurals of the following nouns on the principle of the First Class:—

sant, a saint
march, a horse
iarll, an earl
fforch, a fork
corn, a horn
maen, a stone
alarch, a swan
paladr, a beam
castell, a castle
mantell, a mantle

Second Class.

awdwrdod, authority
papur, paper
meddiant, possession
traethawd, a treatise
adduned, a vow
colled, a loss
awdwr, an author
gwniadur, a thimble
pechadur, a sinner
llatai, a love messenger
bwbach, a bugbear
lleban, a lanky fellow
cynnulleidfa, a congregation
triqfa, an abode
galarwr, a mourner
golchwraig, a washerwoman

Third Class.

mab, a son
cwmmwl, a cloud
maes, a field
crair, a relic.

FOURTH LESSON.

Gender of Nouns.

Our last lesson was long; we shall get through the present in a much shorter time.

Nouns are either of the *masculine* or *feminine* gender, as they are supposed to bear some resemblance to the qualities that are characteristic of sex in living beings.

Thus the masculine gender is given to nouns which are conspicuous for the attribute of energy, and of acting upon and communicating to others; as *haul*, the sun. To such as seem to denote the passive attributes of bearing, containing, or bringing forth, we give the feminine gender; as *lleuad*, the moon.

Where these attributes, however, are not very evident, the forms of the words themselves will often assist you in determining to what particular class of genders they belong.

Primitive Nouns have their gender often denoted by their central vowels.

Those having *w* or *y* as their middle vowel, or the most remote of two middle vowels, are usually masculine, as *dwrn*, a fist; *bwyd*, food.

Those that have *o* or *e* as such, are of the feminine gender, as *ffon*, a staff; *gwledd*, a feast.

There are, however, several exceptions, as *ffrwd*, a stream, which is feminine; *mor*, the sea, which is masculine.

Compound Nouns have their gender often assigned to them in accordance with the gender of the last of their component parts; for example, *tŷ*, a house, is masculine; and hence *beudŷ*, a cow-house, *ysgoldŷ*, a school-house, are likewise masculine.

Derivative Nouns have their gender frequently indicated by their respective terminations.

Those ending with the following suffixes are generally of the masculine gender:—*deb*, *der*, *did*, *tid*, *dod*, *dra*, *edd*, *i*, *iant*, *awd*, *aint*, *id*, *ioni*, *ni*, *rwydd*, *wch*, *yd*, *wr*, *ur*, *ydd*, *yr*, *on*, *or*, *ad*, *had*, *og*, *yn*, *w*, *yll*.

Such as end with these terminations are generally feminine:—*aeg*, *eb*, *ed*, *eg*, *en*, *es*, *ell*, *fa*, *ig*, *oni*, *oneg*, *oniaeth*, *red*, *wraig*.

Aeth and *iaeth*, *ach*, *an*, are sometimes masculine, and sometimes feminine, as

Masculine.	*Feminine.*
pennaeth, a chieftain	*llywodraeth*, government
gwahaniaeth, distinction	*iachawdwriaeth*, salvation
corach, a pigmy	*gwrach*, a hag
llyfran, a little book	*trefan*, a little town

Exercises.

Find out the genders of the following words respectively, according to the preceding rules:—

pwn, a pack	*mwynhad*, enjoyment
byd, world	*llwynog*, a fox
torch, a chain	*tennyn*, a halter
gwên, a smile	*breilw*, a rose
monachdŷ, a monastery	*ffrewyll*, a scourge
croesffordd, cross road	*Cymraeg*, the Welsh language
ffyddlondeb, fidelity	*goseb*, a gift
dewrder, bravery	*trwydded*, a licence
gwendid, weakness	*carreg*, a stone
ieuenctid, youth	*gwialen*, a rod
undod, unity	*mynwes*, a bosom
hyfdra, boldness	*cyllell*, a knife
mawredd, greatness	*berfa*, a barrow
llwyddiant, success	*afonig*, a rivulet
traethawd, treatise	*ffraethoneg*, the art of elocution
daioni, goodness	
angenrheidrwydd, necessity	*barddoniaeth*, bardism
heddwch, peace	*gweithred*, a deed
bywyd, life	*athrawiaeth*, doctrine
awdwr, author	*cyfrinach*, mystery
arweinydd, leader	*anian*, nature
pylor, powder	*lluman*, a banner

Position of Nouns.

When two or more nouns come together, the former is *possessive* of that which follows:—

Sail tŷ, the foundation of a house.

Sail tŷ mab, the foundation of the house of a son.

Sail tŷ mab brenhin, the foundation of the house of the son of a king.

Sail tŷ mab brenhin Lloegr, the foundation of the house of the son of the King of England.

Exercises.

Render into Welsh,—

A man's hand.

The beauty of a shepherd's daughter.

The mayor of the town of Ruthin's mace.

The flowers of the river Clwyd's banks.

BRIEF HISTORICAL MEMOIR OF THE HERBERTS, FORMERLY OF RAGLAN AND TRETOWER, SILURIA, NOW OF POWYS CASTLE, POWYS, &c., &c.

By Rev. R. W. Morgan, B.D., Tregynon.

The oldest authenticated pedigree of France is that of the Montmorencies, dating A.D. 840. Of Germany, that of Dahlberg, dating A.D. 810. At the coronation of the Emperor of Germany, (now of Austria,) proclamation is made if a Dahlberg be present. He takes precedency next to the blood-royal of the empire, and the first act of the new sovereign is to knight a Dahlberg. They decline all titles. Of Italy, the "blue blood" of Venice, consisting of ten families, from one of which the doge, or *dux Hadriæ*, was always elected. Its date is A.D. 640. Of Spain, that of Pelayo of Leon, dating A.D. 735. Of Saxon England, those of the Seven Heptarchs, tracing to Odin, or Woden, whose era is now ascertained to be A.D. 280. After the conquest of Saxondom by the Normans, the Saxon pedigrees became extinguished. A

conquered or fallen race has no genealogy. Such of the Saxon families as preserved their lineages, preserved also their land, by unconditional submission to the Norman, that is, by treason to their own country and countrymen. Hence the proverb, that a Saxon pedigree was more disgraceful than none. With two exceptions, Waltheof, Earl of Northumberland and Huntingdon, married to Judith, sister of William the Conqueror, and Matilda, or Maud, daughter of Edgar Atheling, married to Henry I., both political unions, there is no instance of a Saxon being permitted alliance with Norman blood for three hundred years after the conquest. With the exception of that of the helots of Sparta, no serfdom indeed is recorded in history so total and unredeemed as that of the Saxon to the Norman. Of Norman England, setting aside the maternal or Breton blood, afterwards acquired in Neustria, the oldest pedigrees date from Raoul, or Rollo, founder of the Norman dukedom, A.D. 910.

A nation must remain both free and historic in order to retain its genealogies at all, much more to regard them with just and honourable pride. Thus the genealogies of Roman Gaul, Spain, and Italy, with their splendid families, suffered an irretrievable deletion at the fall of the Roman empire; the genealogies which took their place, and remain regnant, are those of their barbarian conquerors, none of which commence further back than A.D. 640.

With Britain the facts were otherwise. The Romans, who ruled the rest of the empire by the Roman code, ruled Britain through its own kings by the ancient British code, the Roman law having no force except in their own municipalities and colonies. By the treaty between Claudius and Arviragus, as given by Dion Cassius, the Roman government guaranteed every Briton the undisturbed possesion of his hereditary property. The attempted infraction of this stipulation was one of the causes of the Boadicean war, which was not, according to Xiphilinus, terminated until it had been re-affirmed by the Emperor (Nero), and Suetonius, who had connived at the infraction,

had been superseded. Hence, though the Roman patricii and senators possessed, in various parts of the continent, estates extending from twenty to one hundred and twenty miles in length, the previous patrimonies of the great families of the conquered countries, the British land remained entirely in native proprietorship; no Roman held estates—except by marriage—in the island. Hence, also, though the names, powers and dignities of "king and prince" were universally suppressed by the imperial government in all the other countries of Europe, their and our annals record a succession of native kings in Britain. The tribute paid to the Roman empire for the military and naval exigencies of the island was precisely the amount which, for the same purpose, the British Code of Moelmud appointed to be paid to the unbennaeth, or sovereign-paramount of Lloegria, resident in London—3000 pounds of silver. When the northern hordes poured down on the Roman provinces of the continent, they carried them in succession, not a single battle being fought by the natives themselves in their defence. The conquest was to them nothing more than an exchange of slavery from an Italian to a Gothic proprietary. The great Saxon Confederation, on the contrary, of Northern Germany, which selected Britain for its prize, found the ancient proprietary, supported by the energies of the whole population, prepared to confront them. Consequently, though it occupied the Frank but ten years to subdue France, or rather the dominant Roman element in France, the Visigoth fifteen to subdue Spain, the Ostro-goth (or Austrian) thirty years to subdue Italy, we find the Anglo-Saxons from A.D. 449 to A.D. 688, once expelled Britain, three times tributary to British sovereigns, and finally conquered themselves, first by the Danes, secondly by the Normans, whilst the Cymry, or eldest tribe of Britain, in which was vested the military supremacy, flourished in untouched independency under its old laws and old line of princes. We thus command, from the earliest period to the present time, historic foundations for the genealogies of the great houses of the Cymry. Unlike the leading

families of Gaul, &c., they were not disinherited by the Roman government. Unlike the Roman patricii, they were never in Cambria, and only after hostilities of two centuries' duration, dispossessed in England of the properties with which their names and genealogies were hereditarily connected.

It is notorious to every reader that in those days, as now, enormous estates rested or went by these genealogies. On their accuracy depended the succession to crowns, titles and dignities— the difference between property and barbarism, between law and force, between established rights and the horrors of anarchy. The custody and supervision of them formed, therefore, a very important part of both the family and public religion of our ancestors. No king was crowned, or prince coronetted,[1] but the bardic herald read the roll of his pedigree to the public before the crown was placed upon his head, and this usage ascends to prehistoric eras. We cannot put our finger on the time when the Briton does not evince himself thoroughly versed in the facts of his own ancestry—for example, Caractacus, in his address before the tribunal of Claudius, at Rome, A.D. 52, alludes to his nobility of birth and illustrious descent as matters known to the world,—"Si quanta *nobilitas* et fortuna mihi fuit, tanta rerum prosperarum moderatio fuisset, amicus potius in hanc urbem, quam captus venissem."[2] And, in the next sentence, he places the fact of his being the descendant of a glorious line of ancestors before the secondary consideration that he was the pendragon or military dictator of the nations of Britain,—"Claris majoribus ortum, pluribus gentibus imperitantem." Thus, as early as A.D. 52, we have the evidence of the first classical historian of the age, perfectly familiar, through his father-in-law Agricola, with the prominent characteristics of Britain, its kings and people, that a long line of monarchs, distinguished for

[1] I am obliged to coin this verb, to express the difference in the Cymric terms between crowning the king-paramount of London, and the king-vassals of Albyn and Cambria.

[2] Taciti Annal. lib. xii. c. 37.

their achievements, preceded Caractacus on the British throne—a statement in perfect harmony with the native records and genealogies of the island. So also the earliest Latin Martyrologies, referring to Claudia, the daughter of Caractacus,[3] and wife of Pudens, to Linus the first Bishop of Rome, her brother, and to St. Timotheus, St. Novatus, St. Praxedes, and St. Pudentiana, her children, everywhere describe them as being "illustrissimo origine."

We shall, therefore, as we think we are warranted by all the analogous rules of history, assume here for granted the correctness and authenticity of the ancient royal pedigrees of Britain down to Coel, or Cœlus III., King of Colchester and Pendragon, A.D. 260. Coel wedded Strada Wen, or Strada the Fair, daughter of Cadvan ap Conan ap Eudav, Prince of Venedotia, by whom he had issue, 1*st*, Cenau, King of the Strath-Clyde Britons, who ceded his rights to his sister Helen; 2*nd*, Helen,[4] married A.D. 376 to Constantius Chlorus, then simply a Roman general, subsequently cæsar and emperor; 3*rd*, Gwawl, or Julia, married to Edeyrn ap Padarn, Prince of Cambria and

[3] As the evidence I have collected in the *History of the Royal Primitive Church of Britain* amply proves.

[4] The solitary evidence on which Gibbon, against all the evidences of the Byzantine historians, of the Constantinian emperors themselves, the Panegyrici Autores of Constantine's age, and the consistent testimonies of British authors, takes upon him to doubt the British descent of Helen and Constantine, is a passage in an anonymous author, printed at the end of Ammianus Marcellinus. Gibbon, in truth, could not tolerate the idea that the first Christian empress and emperor should be the representatives also of the oldest royalty of the West—rather than admit this, he commits the incredible blunder of marrying Constantius, the nephew of Claudius Gothicus, the emperor, connected with the first families of the state, to the barmaid of the inn at Naissus—for such he implies Helen of Naissus to have been. He adds, the Jews nick-named Helen "Stabularia," from her thus being the daughter of a stable-keeper—a piece of either gross ignorance, or wilful perversion. She was so called because she erected the magnificent Church of the Nativity, "supra Stabulum," over the stable and manger in which our Lord was born. It need not be observed that members and heirs of the imperial throne were not then, any more than in these times, in the habit of contracting alliances with the daughters of inn-keepers.

Eastern Albyn. From Constantius and Helen was born Constantine the Great, the founder of the Eastern Empire, the male line of which expired at the capture of Constantinople by the Turks, A.D. 1453. The female line, by the union of Helen Olga, a daughter of Constantine VII., with Ivan, Khan of Muscovy, A.D. 960, continues in the present imperial family of Russia, which, on the decease of the male branch, assumed its title of Cæsar, or Czar, of the East, and protector, by descent from Constantine, of the Orthodox Eastern Church—claims which may yet be pregnant with future revolutions, as they have recently been of gigantic hostilities. A brother of Coel, Leontius, uncle of Helen, after serving Constantine in his wars against Herculianus, Maxentius, and Licinius, was appointed to the command of Spain. His son Maximus, subsequently emperor, on the invitation of Eudav, or Octavius, Duke of Cornwall and Pendragon, returned to Britain, and married his daughter Helen Lueddog, "Helen of Hosts," at Caernarvon. Of the private life of Maximus and Helen after their accession to the empire we have a most interesting narrative bequeathed by Sulpicius Severus in in his *Vita St. Martini*, Archbishop of Tours. The fate of Maximus and his second son Victor at Aquileia may be read in the pages of Gibbon. His eldest son, Owen Finddu, remained in Wales, but dying *sine prole*, the succession devolved on Cunedda Wledig, the representative in direct male line of Edeyrn ap Padarn, and Julia, second daughter of Coel Coedhebog. The grandson of Cunedda, was Einion Nobilis (Urdd), whose sons were, 1*st*, Caswallon Law Hir (Longimanus), direct ancestor of the Princes of North Wales; and 2*nd*, Llyr Merini, father of Caràdoc Vraich Vras, immediate progenitor of the Herbert line. This Caradoc, being cousin to King Arthur, acts a very distinguished part in the history of the sixth century—a century abounding in great names and actions —for it was the era of Clovis in France, Genseric in Africa, Theodoric the Great and Tottila in Italy, Justinian, Belisarius and Narses in the Greek empire, Chosroes in Persia, and, above all, of the last and greatest emperor of the West

—Arthur—in Britain. The evidences in my possession, independent of our British authorities, collected from the primitive records of Bretagne, Denmark, France and Scandinavia, put all doubt as to the brilliancy and magnitude of the Arthurian conquests and empire out of the question. It is certain that, however in some respects the mediæval authors exaggerated, in other respects their representations fall short of the historical grandeurs of his reign. By him Caradoc was constituted Lord of Gloucester, Count of Garth Madryn, then for the first time styled Brecon, Marshal of Britain, with other high dignities attached. The great emperor, whom Taliesin and Aneurin denounced to his face, as their bardic duties required, as "one of the worthless poets of Britain," perpetrated, despite their unfavourable opinion of his powers of imagination, a metrical triplet on Caradoc and his two other marshals,—

"Sev yw vy'm tri Chadvarchog
Mael Hir a Llyr Llurugoc
A cholofn Cymru[1] Caradog—

of which we shall only observe that there is nothing in it to induce us to reverse Taliesin's opinion. Poetry was certainly not the king's *forte*, and two other attempts of his which have descended to us, of a more ambitious kind, enable us to form some judgment of the consternation with which the really sublime muse of Taliesin regarded these assaults of his martial sovereign on Parnassus. The court of Arthur, however, was the home of genius and refinement; the institution of the Round Table, designed to form a centre of attraction for the Christian, in opposition to the pagan northern world, filled it with the chosen warriors of the old Roman provinces; and gave rise to the system of Christian chivalry which subsequently became the code of military honour through Europe. On the Paris Roll of the Knights of the Round Table, Caradoc, or as he is there described, "Rey Carados,"

[1] The colofn alludes to the three towers which Caradoc bore on his shield—being those of his castle—Tre-twr.

ranks ninth in order. The character of Caradoc, in the Historic Triads of Britain, stands very high,—"he did nothing, whatever the extent of his authority might be, but what was constitutional and just." He was the Murat of the Arthurian armies,—"of all knights that ever charged at the head of cavalry, he was the most rapid and irresistible." He was also, by right of his connection with the Constantine dynasty of Cornwall, prince of the senate of that dukedom, as the following Triad commemorates:—

"The three tribal thrones of Britain:—1. Caerleon-on-Usk, where Arthur is king-paramount, St. David ap Cunedda primate, and Malgon of Gwynedd prince of the senate; 2. Pendennis (Tintagel?) in Cornwall, where Arthur is king-paramount, Bedwin primate, and Caradoc of the brawny arm prince of the senate; 3. Glasgow in Strath-Clyde, where Arthur is king-paramount, Kentigern Garthwys primate, and Gorth-mwl prince of the senate."

The manners of Caradoc—(it is extraordinary what stress these hoary old writings lay on the "moesau," or manners, of all men of gentle blood, treating them as the only certain sign of the inward virtues)—rendered him so popular that another Triad celebrates him as "one of the three darlings of Arthur's court." His lady filled as conspicuous a position as himself. Her name was Tegau Vron (Breast of Beauty), and she was the daughter and heiress of Pwyll Mawr, Prince of the Dimetæ, metamorphosed by the continental Troubadours into "Pellinore." She is the heroine of some of their most delightful fictions—and not without reason, for her character, as given in the Historic Triads, is a charming union of gracefulness, purity, and beauty:—

"The three chief beauties of the court of Arthur were Devira of the golden locks, Enide daughter of Einiol, Earl of Devon, and Tegau Vron, wife of Caradoc Vraich Vrâs—that is, of the many beautiful, they were of the most exalted beauty in the court of Arthur."

Caradoc fell on the "Black Field of Camlan," August 30, 542—a day almost as fatal to Britain as Chæronea

was to Greece. On the plain of Camlan, a few miles east of Tintagel Castle, on the banks of the little river Camel, the army of Arthur encountered, for the third time, the confederate forces of his nephew Modred and the Saxons. The engagement did not entirely cease for three days. In it fell, on both sides, above 140,000 of the best men of Britain,—the greatest loss in one engagement known, with the exception of the battle of Chalons, in the preceding century (A.D. 451), between Ætius and Attila the Hun, in which the number of the slain on both sides were calculated at 300,000. The tumuli on the field of Camlan cover an extent of three miles,—mournful evidences of the duration and severity of the conflict.

Caradoc was succeeded by his eldest son Cawrdav, Lord of Brecon and Ferrex, or Hereford. The line of his descendants is given in the accompanying genealogy down to Sir David Llewelyn Gam, whose daughter, Gwladys, married Sir William Thomas, of Raglan Castle. The issue of this alliance were William ap Gwilym, Earl of Pembroke, who took the name of Herbert, Sir Richard Herbert of Colebrooke, Thomas Herbert, and one daughter, Essyllt, or Isolde.

Thus much of the descent of the Herberts by the female side. We now trace their descent by the male line.

Dugdale, p. 624 of his *Baronage*, (vol. i.,) gives an account of the family of Fitz-Herbert of Deane Forest, connecting it with the Herberts of Raglan. Before his death he had detected his error. His "MSS. Addenda and Corrigenda" have recently been edited by Nicholls, in his *Collectanea Genealogica*. Referring to p. 219, *article* "Fitz-Herbert," I find Dugdale thus amending, or rather erasing, the pedigree previously published by him:—

"P. 264, dele all from line 8, col. 1, 'Fitz-herbert,' to line 19, col. 2. 'After this, viz., and in lieu read,'—

"*Herbert.*—The first mention I have of this name and family, which is both ancient and honourable, is in 5 Stephen, where it appears that Herbert, the common ancestor thereof, was chamberlain to the king, and that he and Herbert, his son, then gave

354 pounds in silver for livery of his father's lands. By some *(ex. Vetere Cartulario Bardorum Walliæ)* he is said to have been natural son to King Henry I., and called Herbert Fitz-Henry, and Herbert Fitz-roy, but that is not likely; for it is plain by the *Codex*, in the possession of Edward Lord Herbert of Chirbury, that he had to wife Adela, daughter and coheir of Sir Robert Corbet, Knt., Lord of the borough of Alcester, in the county of Warwick, which Adela was a concubine of that king, on whom he begot a son Reginald, afterwards, by King Stephen, made Earl of Cornwall. As to the parentage, therefore, of this Herbert, I cannot positively affirm anything of certainty."

In the commission issued to the Bardic College of Aberteivi, South Wales, by Edward IV., to return to the London College of Heralds the genealogy of William ap Thomas, preparatory to his creation as Earl of Pembroke, the descent is given as copied by Dugdale in his *Baronage*, making the said earl son of Gwyllim, Lord of Raglan, ap Gwyllim ap Jenkin ap Adam ap Reynallt ap Peter ap Herbert, natural son of Henry I., King of England, signed by the bardic heralds, " Ievan ap Rodric, Ievan Lloyd of Aberteivi, Howel ap David ap Ievan ap Rhys, Howel Synwal, Ievan Dillwyn, Ieuan Brassey."[6]

Sandford, in his *Royal Genealogies*, p. 31, implies that the only point in which this pedigree agrees with that in the office of arms is in making Herbert natural son of Henry I.

We must consider the intermediate links, therefore, hitherto accepted as authentic, between Herbert Fitz-roy and Adam ap Reynallt, as by no means established.

The confusion in this part of the pedigree is probably to be attributed to the cause assigned in the accompanying letter to the Duke of Beaufort, by Henry Thomas, an indefatigable antiquarian of the seventeenth century, which I have transcribed from the *Harleian MSS.*, No. 6823, in the British Museum:—

[6] Brechva?

"*Harleian MS.*, 6823. *Plut.* 58. 2.

"To

"The Duke of Beaufort.

"My Lord

"Having not the honor to be known to your Grace I thought it my duty in respect to so worthy a member of my country to beg your Graces Patronage and recommendation to a work which I have had in view this 20 years past. The MS. is the best History of those Obscure times I ever yet heard of by help of which and my many years collections I hope to preserve from oblivion the most curious part of the British and to lay a foundation for a greater work.

"My Lord, History and Heraldry have been my study this 20 years past and as your Grace is not only the most noble in titles but descent of all the British race I have entered into the secret of your Graces Pedigree and cannot find one of our earliest authors that agree with the Pedigree certified to King Edward IVth in the 2nd year of his reign A.D. 1462, printed by Sir W. Dugdale. Iolo Goch who lived about 1400 that is 62 years before that Kings Commission saith that the Herbert who first gave name to your family was a Briton paternally descended by the Princes of Cornwall from Maximus the Briton, Emperor of Rome and herein agrees a MS. in the Harleian Library 62 C. 14. p. 41 which calls him Herbert ap Godwin a Cornish Prince that was driven out of his dominions by King John for opposing his Rebellion against his Brother Richard and forced to flee into Wales for safety where being pursued he was afterwards slain in Glamorganshire and buried at Margam, leaving issue a son called Kynaethwy and a daughter called Lhyant Gwaitho, wife to Rhys Vole ap Rhys Goch ap Riccard of Glyn Neath in Glamorganshire. To this also agrees Mr. Vaughan of Hengŵrt and that this Kynaethwy had issue Adha or Adam, from which Adam downwards all agree with Sir W^{m} Dugdale. Hence it is reasonable to believe that the Pedigree returned by the Heralds to K. Edward IVth was calculated only to serve (—) the barbarous laws against the Welsh then in force depriving every Briton of all Honors and dignities. Both King and Country had then occasion for the services of Sir W^{m} Herbert in the house of Lords, upon which to overreach those acts of Parliament the Welsh Heralds made this Adha or Adam to be the son of Reginald the son of Peter the son of Herbert natural son of King Henry I., upon which Sir William was created Earl of Pembroke by the title of Sir W^{m} Herbert, there having been such a family in the Borders of Wales which all our records testify died issueless and do attest they came in with William the Conqueror and were not basely

descended from Henry I.—but indeed Dugdale saith p. 624 that Herbert Fitz-Herbert married a concubine of King Henry the First.

"Therefore my Lord I shall endeavour not only to set right this part of your Graces Pedigree but to put the History of Maximus in a clear light from the aspersions of the writers of those days and to deliver the history of your noble ancestors from him, to the Year of our Lord 688. My labors have therefore I think an immediate title to your Grace's favor. I have the honor to be very well-known to the Duke of Norfolk and your Brother in Law the Lord Clifford. If your Grace can communicate to me anything upon this subject it will be very acceptable. I am my Lord with all submission your Graces unknown and most obedient humble Servant

"HENRY THOMAS."

The descent is here deduced from Maximus and Helen Lueddog, through the Cornwall princes, to Adam ab Reynallt, fifth ancestor in the scale of ascent from the first earl. The whole *stemma* may probably be found in the Hengwrt MSS.

But according to my judgment, the real ancestor of the Herbert name in South Wales was Henry Fitz-roy, second son of Henry I., and Nesta, daughter of Rhys ap Tudor, Prince of South Wales. His eldest brother was Robert, Earl of Gloucester and Caen, the ablest statesman and general of his age, the Mecænas of mediæval Britain, and at one time the heir of the English throne. Henry, states Sandford, (*Royal Genealogies*, p. 31,) was born, bred, lived and married in Wales, having issue two sons, Maelor and Robert; the elder of which, Maelor, took to wife the daughter of Hugh Lacy, Lord of Meath, in Ireland. I have had a view, adds Sandford, of a pedigree, which deriveth the descendants (supposed so) of Henry Fitz-Herbert from this Henry Fitz-roy.

On points the verification of which depends on documentary evidence, conjectures are not admissible. We must refrain, until new light has been obtained from the Hengwrt, or other collections, from pronouncing on these conflicting claims.

From Adam ap Reynallt the line of descent is clear and undisputed, as traced in the accompanying table.

The name Herbert of itself supplies no clue to the origin of the family, for it is a Japhetic word, that is, common to all the languages of the West, peopled by the Japhetidæ. Its first syllable,—*Har* Cymric, *Herr* High German, *Heer (myn heer)* Low German, *Here* Saxon, *Har* Scandinavian, *Herus*[7] Latin,—conveys the same meaning in all these tongues—mastery, superiority. Its primitive sense is, however, found only in the Cymric "Har, that is apt to rise over, to overtop, or to cover;"[8] hence, *hardd*, towering, tall and handsome. In an ancient Danish song by Starkad, (A.D. 620,) Har occurs as the agnomen of Rolf, a famous chief of Gothland:—

Har, hinn hardgrippi	Tall is the strong-handed
Rolfr skjotandi.	Rolf—the bow-bearing chief.

On the continent, combined with the name of their founder Rou, (Rollo,) it became Har-rou, the war-cry of the Normans, since slightly modified into our British "hurrah."

Bert in the same way is European, not national—meaning in German bright, "bricht," and is so written indifferently in the termination of nominals—Albert or Albricht, Athelbert or Athelbricht, Egbert or Egbricht, &c. In the Cymric, *Berth* is fair, beauteous, pleasing.[9]

The compound, therefore, Herbert, or as it is pronounced à la Cymric, Harbert—as Derby, Darby, Hertford, Hartford—signifies tall and handsome. Among the Cymry, Teutons and Scandinavians, there was no scarcity of warriors whose personal appearance such a term would, without the imputation of flattery, aptly describe.

In France it became the eponymic of the Counts of Vermandois, and of the elder branch of the Dukes of Lorraine.

In Saxon England it occurs in the *Saxon Chronicle*, A.D. 839:—

[7] The Latin *Herus*, "heir," implies the future owner or superior—"the young master" in domestic phrase.

[8] Owen Pughe's Dictionary, *sub voce*.

[9] Corrupted first by the peasantry into "pertty," then by the educated classes into "pretty."

"After one year Duke Herbert was slain by the Danes at Mereswarran, (Romney Marsh,) and the same year a great slaughter was made by that army in the city of Lindsey, and in the province of Kent and East Anglia."

In *Doomsday Book* I find it but once, in the person of Herbert Fitz-Remigee, seized of a fief in Hants.

The century in which the Herberts of Raglan became allied with the family of Sir David Llewelyn Gam witnessed the commencement of the civil wars between York and Lancaster, which eventually terminated in the almost total extirpation of the ancient nobility of England, and the restoration of the British line to the throne. To comprehend the part enacted in it by a Cymric family, which now quarters dukedoms and earldoms amongst its descendants as the rewards of its gallant achievements in that trying struggle, it will be necessary, in the briefest compass, to give a sketch of the condition, A.D. 1400, of the Principality.

It has been usual with English historians to treat Wales as really annexed to England by the statute of Rhuddlan, 1284, issued by Edward I., after the betrayal and death of Llewelyn. This is much the same as if a Frenchman composed the history of the peninsular war from the bulletins of Napoleon. For a century and a half preceding Edward's reign, we find a succession of state documents, in which the same claims are advanced to the allegiance of Cambria, as Edward III. and Henry V. advanced to the French kingdom, and with the like result. The Cymry paid not the slightest attention to them, and any attempt on the part of the Norman court to enforce them led to immediate hostilities.

Edward of Caernarvon was, it is true, accepted conditionally as their prince by the Cymric chiefs, and the old title for the eldest son of the crown, Duke of Normandy, was thenceforth exchanged for that of Prince of Wales. One of these conditions was that the prince should reside amongst, and speak the language of, his people. It was soon violated, if indeed the latter part of it was ever observed. Madoc, a natural son of Llewelyn,

was thereupon proclaimed prince by the Lords of Snowdon. Edward was defeated in person, and driven into Conway. Three other victories followed in quick succession. The betrayal of the young hero, after the battle of Caurs Castle, alone prevented his accession to his father's throne. It is to be observed that subornation and treason were Edward's usual instruments against the antagonists with whom he failed fairly to cope in the field. It was thus that Llewelyn, Madoc and Wallace fell. The two daughters of Llewelyn were the only members of his family now surviving, their mother being the daughter of the famous Simon de Montfort, and cousin of Edward himself. Of these, Gwenllian, the younger, was immured and died as a nun in the priory of Sempringham; the elder, Catharine, married Philip ap Ivor, Lord of Iscoed; their sole daughter and heiress, Elinor, married Thomas ap Llewelyn ap Owen; the issue of this marriage were two co-heiresses; the one, Helen, married to Griffith Vaughan, Lord of Glyndwrdwy, to whom she bore Owen Glyndwr; the other, Elinor, married to Sir Tudor ap Grono, of Anglesey, to whom she bore Meredith Tudor, whose grandson ascended the English throne as Henry VII. This brief record of facts is sufficient to demonstrate that the result of the long and obstinate hostilities between Cambria and Saxon, Danish and Norman England, was not so much to make the Kings of England Princes of Wales, as to elevate the dynasty of the Cambrian princes into Kings of England—and, subsequently, sole monarchs of Britain—a result which the Cymry, as is familiar to every student of their literature, had never ceased, under all varieties of fortune, to repose unbounded faith in as part of the destiny of their career. In A.D. 1401, Owen Glyndwr, in right of his mother, claimed the throne of the Principality. He had been educated at the English court as squire of the body to Richard II., to whom he was devotedly attached. During the lifetime of this unfortunate monarch, Owen, from personal affection to him, permitted his rights to remain in abeyance. On his demise, and the accession of the usurper Henry of Lan-

caster, Glyndwr being refused redress for an encroachment on his lands by Lord Grey De Ruthin, at once raised the dragon banner of the old princes. Henry was intimately acquainted with the character and resources of the man against whom he was now called upon to direct his arms, and he immediately took the most energetic measures to suppress what the English historians curiously persist in terming "the Rebellion in Wales." Rebellion the movement was not in any sense. Glyndwr stood forth in two capacities, first as the lineal heir, by the mother's side, of the Cambrian princedom; and, secondly, as the avenger against an usurper of his murdered friend and sovereign. In both respects he carried with him the sympathies of the Cymry. In less than six months the frontiers of the Severn assumed their old appearance, as in the days of Henry I. and Henry. II. Every border castle in the marchlands was repaired, refortified and garrisoned, the ablest soldiers of the Lancastrian party being appointed to their command—John Touchet Lord Audeley, to Llandovery; Sir Henry le Scrope to Laugharne; Sir John Pancevolt to Crickhowel; Sir John Berkeley to Abergavenny; Sir John Beauchamp to Harolds Ewyas; Sir Thomas Neville to Goodrich; Sir Nicholas Montgomery to Eardisley; Sir Edward Charlton, of Powys, to Caerleon and Usk; Walter l'Espec to Caerphili and Ewyas Lacy; Sir John Cornwall to Manorbeer; Thomas, Earl Warwick, to Paynes Castle and Elvel; Sir John Chandos to Snowdon; Sir Henry Percy (Hotspur) to Chester. The English Parliament passed acts incapacitating every Welshman from holding any post or office in the state; prohibiting, on penalty of the forfeiture of all their property, any Englishman or Englishwoman from marrying into a Welsh family; making the whole Principality liable for every felony, violence, or incendiarism committed within its limits, or on the Marches; placing the whole bardic order, ever faithful to the spirit and traditions of their race, under martial law; and, finally, rendering it a high crime or misdemeanour to teach a Welshman letters, or any craft, trade, or profession whatsoever. These acts were

no sooner promulgated than, declare the cotemporary historians of the period, the Welsh students in the universities threw up their books, the Welsh labourer in England his tools, the Welsh apprentice in London and other large towns, his indentures, and, putting the oak-leaf in their caps, made, in various directions, their way to Wales and Glyndwr. The Tudors sunk their title to the princedom, and joined their cousin—William ap Tudor, storming Conway at the same moment that Owen consigned Ruthin to the flames. To every soldier who would make himself master of the true tactics of defensive warfare, the stratagetics of Owen Glyndwr supply a perfect study. The frontiers were desolated; not a blade of grass or corn, not a roof or a shed was spared; magazines of provisions were formed in the mountain fastnesses, to which every sack of flour, and every beast captured in the lowlands, were despatched; the roads were cut up; the men disciplined to carry eight days' food in addition to their arms, and simple cooking utensils; no horse was allowed any officer, Owen himself always marching on foot at the head of his troops, and the high-bred Welsh ponies being used solely to keep up the communication between his various depôts and divisions. A singular instance of the practical sagacity of the Cymric commander is supplied us by the fact, that he always retained about his person the oldest and most experienced shepherds of the district in which he was camped or marching. These were not only his guides, but his barometers,—

> "Old experience doth attain
> To something like prophetic strain."

Glyndwr's maxim was to make nature and the weather fight his battles, and act as his most scientific allies. To these men he was indebted for that knowledge of atmospherical changes of which he made such consummate use in his campaigns, and which materially deepened the impression common at that time to all classes in England of his supernatural powers. Henry, on his advance with a powerful army (A.D. 1401) into Wales, soon suffered from

the effects of Owen's tactics. The horses of the cavalry perished in hundreds, or were killed and cooked by the famishing soldiers—no enemy was visible—around him reigned the Parthian system and the Scythian desolation —the supplies of the noble abbey of Strata Florida, the cemetery of the Princes of South Wales, afforded but one day's provision—its granaries had been emptied by his prescient rival, and, in revenge, the exasperated and baffled monarch burnt the magnificent fabric to the ground. From that moment Glyndwr never spared a monk, abbey, or bishop in English interest. Henry's retreat was what retreats in all ages have been—a course that might be traced by the corpses strewn along it. Glyndwr then became visible, hung on the rear of the Norman army, cut off every straggler, crossed the Severn, burnt the suburbs of Hereford and Worcester, and returned with his usual amount of plunder to North Wales. He made known that his coronation would take place at Machynlleth the ensuing spring. Summons to attend were sent to all who held land on the old British tenure in North and South Wales—amongst others, to David ap Llewelyn Gam, maternal grandfather of William Herbert, first Earl of Pembroke. David ap Llewelyn was then in his 44th year, being born A.D. 1358, five years the junior of Owen Glyndwr. He held his English estates of the honour of Hereford, consequently, of Henry IV. himself, who, as Earl of Hereford, had been, and continued to be, his immediate suzerain. On the other hand, he held his estates in Monmouthshire and Devynnoc by Cymric tenure, involving allegiance to the Cymric crown. Sir David was placed therefore—as everybody who attempts to serve two masters must be, and deserves to be—between Scylla and Charybdis, and neither of his masters were men to be trifled with. In either case his English or his Cymric estates would be forfeited. He resided at the time the summons reached him, part of the year at Peyton Gwyn, near Brecon, part of it at Henllys, in the park of Raglan Castle, now the property of his descendant the Duke of Beaufort. Near it was situated the church and

abbey of Grace Dieu. The tradition of the spot represents Sir David's children and grandchildren as sufficiently numerous to reach in a line from his door to the church. In this order they knelt and received the old warrior's blessing on their heads after his release from Glyndwr's prison, and before his departure for France. Many families perpetuate physical and mental qualities and characteristics. We shall see the robust stature and "Vraich Vras," the brawny arm of Caradoc of the Round Table as clearly perpetuated in Sir David and the Herberts, as the hanging lower lip in the Austrian family, the projecting jaw in the Bourbon, the prominent eye-ball and open mouth in the Guelph, the dark complexion of their ancestor Walter Dhu, in the Stuart. Sir David was personally as warmly attached to Henry IV. as Glyndwr to Richard II. Henry had already, in acknowledgment of his services, exempted his fellow-citizens of Brecon from such feudal tolls as murage, piccage and pannage, confirmed on an *inspeximus* all the former grants and charters of their abbey, and granted the inhabitants themselves their first charter of corporation. Carte, in his *History of England*, on the authority of Bishop Godwin's MSS. charges Henry with instigating Sir David to accept Glyndwr's summons, and to use it as the means of procuring access to his person, and assassinating him. Not being able to consult these MSS. I cannot say how far his authorities bear out Carte's statement. Assassination in old times, as bloodshed in these, is a rare incident in Cymric annals, and we would fain hope the imputation cannot, with truth, attach to the memory of so chivalrous a soldier as Sir David. We must, at the same time, avoid the puerile folly of those biographers who aim at depicting a human character—simply because it is the subject of their memoirs—as a faultless idol. The two hands of ambition have been, unfortunately, in all ages, hands dripping with blood. The age in which Sir David lived abounds in too many instances of impious and sanguinary crimes to render any accusation of this description improbable, but it would be unjust and ungenerous in the

extreme to credit it, except on full and satisfactory evidence—and this we certainly have not.

Sir David laboured under an obliquity of vision in the left eye which procured him the cognomen of "Gam," as a patrician *gens* of Rome were, from the same defect in their ancestor, termed, "Strabo." Powell, in his *History*, has taken care to record this deformity, and he wishes his readers to believe that all the descendants of Sir David continue to squint to the present day. It is unnecessary to deny so sweeping an assertion. I am, however, acquainted with three gentlemen who derive from Sir David, and exhibit this ancestral peculiarity in a very marked form. The portraits of Sir David's family which still remain do not show it; the features, on the contrary, are not only remarkably handsome, but classically regular. The Cymry usually seized upon any physical peculiarity, to fasten some familiar term on the person, by which he might be the more readily distinguished from the rest of his clan; hence the frequent recurrence of Llwyds, Gwynnes, Cochs, (Goughs,) &c. The family who claim immediate descent from, and to be the representatives of, the male line of Sir David, preferred, with rather extraordinary taste, to adopt his nick-name, than continue the old Llewelyn designation—they have for centuries called themselves "Gams," or Games.

The existence of this well known peculiarity is a strong presumption against the tale that Sir David undertook, at the coronation of Owen Glyndwr, to enact the part of his assassin. With the "gam" of his eye, and the proportions of a giant to distinguish him in any multitude, however numerous, concealment, or the preservation of an incognito for clandestine purposes, verged on an impossibility. It is, however, indisputable, that Glyndwr and he came into collision; his twelve attendants were instantly executed, and nothing but the most pressing intercessions of the prince's chief supporters saved Sir David from the same fate. He was condemned to a rigorous confinement, which lasted ten years, in a strongly guarded building at Llansaintfraid, styled, from the

circumstance, "Carchardy Owen Glyndwr." To such a character, never at ease except in action, never at rest except in incessant motion, incarceration was a severer punishment than death. It was not till A.D. 1412 that Henry IV. succeeded, by the payment of a heavy ransom, through the hands of Sir John Tiptoft, and Sir William Boteler, his justiciaries, in effecting his liberation—Sir David pledging himself not to bear arms in any case against his captor. The fierce spirit of the man could not, however, on his return to Brecon, resist the temptation of revenge, by an inroad on the estates of Glyndwr's partizans in Caermarthenshire. The news soon reached the north, and Glyndwr poured his forces over Breconshire. Peyton Gwyn, Sir David's residence, was burnt to the ground. Marching from its ashes, Glyndwr happened to meet Richard Vawr, of Slwch, a kinsman of Gam, whom he hailed in the following impromptu:—

"If thou see'st a squint-eyed man
Wandering here, 'tis Gam the Red,
Seeking his sheep,—he'll find her yon,
A hot coal brand upon her head."[1]

It was some months before Richard Vawr met Gam in the High Street of Brecon, when he had the imprudency to repeat the couplet to him. The chieftain asked him what guerdon he expected for being Glyndwr's messenger; high words ensued, and Richard was killed on the spot. Sir David made his escape to Monmouthshire, levied his contingent, and shortly afterwards joined, as standard-bearer of Henry V., the expedition sailing from Southampton to France.

The bards, meanwhile, had not spared a character they regarded as a traitor to his prince and country. The following is a specimen of the maledictions liberally piled upon his head:—

"David Gam, thou traitor to King Richard, a wanderer shalt

[1] O gweli di wr Coch Gam
Yn ymovyn y Girnigwer
Dywed ei bod hi tan y Lan
A nod y glo ar ei phen.

thou be, and foul shall be thine end; strengthless fall thine arm in battle; so madly seditious art thou wherever thou art, that it must be Satan himself has wholly possessed thine heart."[2]

A wanderer Sir David became; but it exceeded the power of auguries to make his end foul, or his arm strengthless in any cause it defended.

Sir Walter Raleigh was descended from Raleigh of Smallridge, younger brother of Raleigh, the son of Cassamar, Lord of Llantwit, in South Wales,[3] cousin of Sir David. In his *History of the World* he takes occasion, in describing the eve of the battle of Cannæ, to introduce the name of his illustrious progenitor:—

"When he had said this, his brother Mago came to Hannibal, whom he had sent to view the countenance of the enemy. Hannibal asked him, 'What news and what work they were likely to have with the Romans?' 'Work enough,' answered Mago, 'for they are a horrible many.' 'As horrible many as they are,' replied Hannibal, 'I tell thee brother that among them all, search them never so diligently, thou shalt never find one man whose name is Mago.'"

With that he fell a-laughing, and so did all that stood about him, which gladdened the soldiers, who thought their general would not be merry without great assurance. Whether it were so that Hannibal, in the pride of his victories already gotten, valued one Mago above many thousand Romans,—or whether he intimated that the Romans were no less troubled with thinking upon Mago and his companions, than was Mago with beholding this huge multitude,—or whether he meant only to correct this sad mood of his brother with a jest, and show himself unto the soldiers, his answer was more manly than the relation of his discoverer. But if Hannibal himself had been sent forth by Mago to view the Romans, he could not have returned with a more gallant report than that which Captain Gam, before the battle of Agincourt, made

[2] Davydd Gam, dry glam dreigl iti wan forwydr
Tradwr Rhisiart Brenin
Llwyr y rhoes Diawl hawn hwyl flin
Y fath ystad ei fys ith din.

[3] Prince's Worthies of Devon, article "Smallridge."

to King Henry V., saying that of the French, "they were enough to be killed, enough to be taken, and enough to run away."

Sir David's report was brought in by moonlight on the night between the 24th and 25th October, 1415. He commanded the outposts of the British army on this memorable occasion. At early dawn next morning, Henry formed his forces into three *battalia*. The French were in numbers as seven to one, but so drawn up that the conflict which ensued was rather a massacre of masses, unable to resist or deploy, than a military engagement. The first division of their army failed to form under the terrific arrow-storm of the English archers; they carried in their flight disorder and confusion into the second. The whole English line at this moment made a masterly movement in advance, charging with the fugitives into the centre of the opposing multitudes. Here only it was that any real fighting occurred, and this took place immediately round the person of the king. In ostentatious display of the claim he pretended to the French crown, Henry had quartered the arms of France on his surtout, and intermingled the *fleur de lys* with the regal circlet on his helm. Eighteen French cavaliers, headed by the Lord of Croye, had bound themselves on the sacrament of the mass to strike these off, or perish in the attempt. They constituted part of the train of the fiery Duke of Alencon, who, leading them and the rest of his company on, cut his way to the royal standard of England, borne by Sir David Gam. The Duke of Clarence was beaten down; the same fate befell the Duke of York; the king, quitting the standard, placed himself over the prostrate body of his brother, and in this position was instantly assailed by Alencon and the confederates. A stroke from Alencon's battle-axe shore away part of his crown, and brought him on his knees; he was surrounded by a host of weapons aimed at his life, any one of which might in a moment have terminated his existence, and with it have decided the fortunes of the day, when Sir David Llewelyn, his son-in-law Sir Roger Vaughan of Bred-

wardine, with his grandson Sir Roger Vaughan, then a stripling of sixteen, of Tretower, Sir Gwilym ap Thomas of Raglan, who subsequently married the widow of Sir Roger, Walkin ap Evan of Mys y Marchog, near Trecastle, charged the French phalanx with such impetuosity that Alencon and the eighteen cavaliers were slain to a man. The king was raised. With the death of Alencon the second division of the enemy everywhere gave way, the tide of battle rolled onward from the spot; the third division did not wait the encounter, but galloped, or fled on foot, from the scene of this national disaster and shame. Henry, after the victory was assured, retraced his steps, over a field covered with the bodies of more than eight thousand of the first nobility and gentry of France, to the mound of the dead, where yet breathing, but covered with mortal wounds from which life was fast ebbing, he found three of his gallant deliverers, the other two ministering to their last necessities. There where they lay, or knelt, the senses of Sir David and his son already succumbing to the creeping iciness of death, with a sword as crimson as their own, he knighted them under the banner of St. George, borne that day by the dying hero so worthily. And never, it may be truly affirmed, was battle-knighthood more richly merited, more royally conferred, than on these five, or carried by three of them to the grave from a nobler field. The bardic ban, which imprecated a strengthless arm and a dishonourable end for its victim, could not have been more completely nullified and disproven.

(To be continued.)

THE MABINOGION.

Lady Charlotte Schreiber (late Guest) having published the greater portion of our *Mabinogion*, or Welsh fairy tales, the edition prepared for the press by my grandfather, the late Dr. O. Pughe, fell to the ground. There are, however, many curious notes and illustrations in Dr. Pughe's MSS., which will, I think, be interesting to your readers, as also the introduction, which I will first copy for you.

W. Owen.

The tales here offered to the attention of the public are some of the most curious remains of the literature of Wales, composed, and popularly recited, at a period when that country possessed its own independent government, to give vigour to such mental exertions as tended to the development of its national character.

By taking into consideration various circumstances recorded in our ancient manuscripts, it would appear that a recital of heroic achievements, in the gaudy and imposing colouring of romantic tales, must have been conducted as a regular system; and that there was a class of people under the appellation of *datceiniaid*, or reciters, that peculiarly cultivated it as a means of support, under the sanction of the laws.

These tale reciters attended all public entertainments, and also went their regular circuits on the great annual festivals, for which they received stipulated rewards.

At what time such a system originated it would be difficult to determine; but that it sprung out of the bardic institution, and is of high antiquity, there can be little room to doubt, in the minds of those who have investigated the various memorials of the Cymry. The epoch of the dissolution of the system can be correctly ascertained to have been coeval with the extinction of our national independence, when, for political considerations, every popular and venerated custom must necessarily

have been decried as militating against the new order of things.

Judging by the evidence which has been here pointed out, it may be concluded that all the tales of the *Mabinogion* must have been put into the form in which they are still preserved at different periods anterior to the union of Wales with England, under Edward I., in the year 1283.

Those few who have acquired the necessary qualifications for, and the opportunities of, examining the several collections of Welsh manuscripts can appreciate the full force of the foregoing observation. For to them only can the rise, progress, and decay of learning, and the obliteration of venerated institutions among the people of Wales, be made to appear in their real course and gradation.

The traditions forming the basis of the *Mabinogion* are so intimately blended with our early poetry as to admit of no question of their high antiquity, in some form or other; but, probably, as to modes of expression and dress, different from their present appearance. Most of the characters in the tales are also recorded in the historical triads, as are likewise some of the romantic incidents; but whether those incidents have been blended with the triads out of the tales, or are ancient fables anterior to the formation of the tales, cannot be well ascertained. From a general view of the subject, one might be inclined to conclude that there were such fables, and that they were coeval with the earliest fragments of our poetry and the triads.

So long as the office of the *datceiniad*, or reciter, was held in respect, the tales, though closely agreeing in substance as to their incidents, might have but very little agreement as to phraseology, for they would be extended or modified according to the different talents of those who recited them from memory. When the tales were committed to writing, and thus assumed the form in which they have been handed down to the present time, they appear to have been designedly condensed to an

outline of the incidents in their proper connexion, without giving anything like a detail of the incidents themselves. And it may be concluded that, as the tales are founded upon genuine history, they might have been originally delivered as such, and the romantic parts might have been introduced by the reciters, from time to time, in order to suit the taste of those credulous ages, and thus the marvellous was necessarily introduced in order to please the audience.

The system of bardism, more generally known under the appellation of druidism, which has been before alluded to, was the depository of the several branches of knowledge, political, religious, and civil, among the Britons, prior to the invasion of their island by the Romans. The initiated of that system were divided into three classes,— "the primitive bard, whose office was to superintend and regulate, and was therefore called the ruling bard; the druidical bard, or druid, who instructed, from the reason, nature, and necessities of things; and the ovate, whose avocation was to act on the principles of inventive genius."

That they had made great advancement in learning, speaking comparatively, we have the testimony of Cæsar, among other writers, who, describing the religious institutions of Gaul, informs us that the aspirants to the order of druids in that country repaired to Britain in order to obtain a complete knowledge of its mysteries.

What degree of refinement the bardic system had attained to in the primitive ages cannot now be demonstrated; but it may be safely inferred that it rapidly decayed under the persecution it endured from the policy of the paramount and hostile government of Rome, and that it only escaped annihilation by the flight of its votaries into the most hidden recesses of the island.

Of those recesses, the mountains of Wales, and of Scotland,[1] became the safest asylum for the preservation

[1] Scotland since then received a new population. Chalmers, in his *Caledonia*, has clearly demonstrated that the Irish progenitors of the present Highlanders had not acquired a permanent settlement in North Britain until the year 503, when they possessed themselves of

of the bardic mysteries; in the latter country they were trodden down under the feet of another branch of Celts, who, arriving from Ireland, obtained a settlement there in the beginning of the sixth century; and even in Wales they have for ages been buried in oblivion, with the exception of one solitary district in Siluria, where they were traditionally preserved by the *Cader Morganwg*, or the chair of Glamorgan.

And that the last relics of bardism should have been ultimately transferred from oral tradition to books, was altogether owing to the curiosity it excited in the minds of strangers. Those strangers were the descendants of the Normans, who obtained possession of Glamorgan at the close of the eleventh century. They had heard of meetings holden by the bards there, in their stone circles, "in the face of the sun, and in the eye of the light;" therefore those strangers instituted an inquiry by inviting the bards to hold meetings under their auspices; and they also directed competent members of the order to commit to writing whatever could be collected at such meetings in respect to the system.

The first meeting was holden in 1520, under the sanction of Sir Richard Neville; the next was in 1570, under the patronage of Lord William Herbert of Rhaglan;[2]

Kantyre; and, in 843, their victory over the Picts gained them the ascendancy over all North Britain.—See *Caledonia*, i. pp. 276–282, and pp. 304, 305.

[2] This noble personage took so much interest in the customs of his adopted country as to be enabled to compose in its language. In the *Archaiology of Wales*, iii. p. 275, there is a specimen of his Welsh preserved, entitled the "Triads of the Four Nations," of which the following is a literal version:—

"1. Three things remarkable in a Welshman; genius, generosity, and mirth.

"2. Three things remarkable in an Englishman; deliberation, confidence, and diligence.

"3. Three things remarkable in a Frenchman; gallantry, courtesy, and inconstancy.

"4. Three things remarkable in an Irishman; flattery, cunning, and vaunting.

"5. Three things that will render remarkable for wisdom the

another was held in 1580, convened by Sir Edward Lewis of the Van; and the collections made at these meetings were finally revised and sanctioned by a session holden at Bewpyr Castle in the year 1681, under the authority of Sir Richard Basset; and what was then sanctioned was pronounced to be in every respect the fullest illustration of bardism.[3]

It is presumed that a concise and general review of the literary remains of the Cymry may be of advantage towards the illustration of the *Mabinogion*, independently of what the reader will find prefixed to each tale; and,

person who shall possess them; the genius of a Welshman, the courtesy of a Frenchman, and the diligence of an Englishman.

"6. Three things that will make a good neighbour; the generosity of a Welshman, the deliberation of an Englishman, and the courtesy of a Frenchman.

"7. Three things that will make a convivial companion as good as the best; the mirth of a Welshman, the confidence of an Englishman, and the courtesy of a Frenchman.

"8. Three things that will make an accomplished libertine; the generosity of a Welshman, the gallantry of a Frenchman, and the flattery of an Irishman.

"9. Three things that will make a complete traitor; the deliberation of an Englishman, the flattery of an Irishman, and the genius of a Welshman.

"10. Three things that will make a pre-eminent deceiver; the gallantry of a Frenchman, the cunning of an Irishman, and the diligence of an Englishman.

"11. Three things that will make a foolish fellow; the mirth of a Welshman, the inconstancy of a Frenchman, and the vaunting of an Irishman.

"12. Three things that will make as perfect a devil as ever was bred in hell; the confidence of an Englishman, the cunning of an Irishman, and the genius of a Welshman.

"13. Three things that will make a person to be laughed at by everybody; the gallantry of a Frenchman, the vaunting of an Irishman, and the mirth of a Welshman.

"14. Three things that will not be soon seen in the same person; the generosity of a Welshman, the diligence of an Englishman, and the courtesy of a Frenchman.

[3] For a more particular account of the meetings above-mentioned, and of the institutes of bardism, references may be made to *Poems Lyric and Pastoral*, by E. Williams, 2 vols. 8vo., London, printed in 1794; and to the translation of the *Heroic Elegies of Llywarch Hen*, by W. Owen, 1 vol. 8vo, London, printed in 1792.

therefore, various examples of prose and verse compositions are brought forward here as likely to claim from the curious some degree of attention.

To begin with specimens in prose, the triads are the most important of our ancient memories as deserving of notice. Of these there are several classes, as the following:—

Triads of Law Institutes.	Ethical Triads.
Triads of the Social State.	Satirical Triads.
Triads of History.	Triads of Poetry.
Triads of Wisdom.	

Under these several heads there are about 2,800 printed in the *Archaiology of Wales.*

Of the historical triads many are inserted in the illustrations of the several tales, so that any further notice of them is unnecessary.

The several classes above-mentioned being upon general subjects, they may be passed over as containing in them less of novelty than the triads to be introduced here, the first of which are of a character conducive to the elucidation of the discipline and of the theology of the bards, and others give an insight into the institutions of the Cymry in a nomadic state of life.

With respect to the language of the following triads of bardism, it may be observed that most of the terms used in them are of the very earliest periods, when the system was known to the writers of Greece and Rome under the appellation of druidism; but that the phraseology, or modes of expression, underwent modifications, from time to time, so as to keep pace with any gradual innovation that might, in the course of ages, creep into the common speech of the nation. The first set of bardic triads are of an institutional character, and they are as follows:—

Triads of Privilege and Custom.[4]

1. The three first institutional bards of the Isle of Britain: Plenydd, Alawn, and Gwron.

2. For three reasons are the bards called bards according to the privilege and custom of the bards of the Isle of Britain: first, because bardism originated in the Isle of Britain; secondly, because pure bardism can never be preserved and continued but by means of the institutes and voice conventional of the bards of the Isle of Britain; and for this reason of whatever country they may be, they are called bards according to the privilege and custom of the bards of the Isle of Britain.

3. The three memorials of the bards of the Isle of Britain: memorial of song; memorial of voice conventional; and memorial of custom.

4. Of three descriptions are the bards of the Isle of Britain: primitive bards, instituted before Christianity; and since that, the bards of Beli; and the bards dissentient.

5. There are three orders of primitive bards: a bard of privilege, according to the privilege, usage, and voice of convention, and his office is to regulate; the ovate, according to genius, exertion, and incident, and his office is to act on the principle of inventive genius; and the druid, according to the reason, nature, and necessity of things, and his office is to instruct.

6. The three privileges of the

Trioedd braint a devawd.

1. Tri chyntevigion beirdd ynys Prydain: Plennydd, Alawn, a Gwron.

2. Am dri achaws y gelwir y beirdd yn veirdd wrth vraint a devawd beirdd ynys Prydain: yn gyntav, am mai yn ynys Prydain y cevid barddoniaeth gyntav; yn ail am na chavwys un wlad arall eirioed ddeall cyviawn ar varddoniaeth; yn drydydd, am nas gellir cynnal barddoniaeth gyviawn eithr yn mraint devodau a llavar gorsedd beirdd ynys Prydain; ac am hyn o ba wlad bynag y byddent, beirdd wrth vraint a devawd beirdd ynys Prydain eu gelwir.

3. Tri chov beirdd ynys Prydain: cov can; cov llavar gorsedd; a chov devawd.

4. Tri rhyw beirdd ynys Prydain: priv-veirdd, er cyn cred; a gwedi cred, beirdd Beli; ac yr over-veirdd.

5. Tri rhyw priv-veirdd y sydd: bardd braint, wrth vraint, devawd, a llavar gorsedd, ac ei swydd yw llywodraethu; ovydd, wrth awen, ymgais, a dichwain, ac ei swydd yw awenyddu; a derwydd, wrth bwyll ansawdd a gorvod, ac ei swydd yw athrawiaethu.

6. Tair braint beirdd ynys Pry-

[4] These triads were first printed in *Poems Lyric and Pastoral*, by Edward Williams, or Iolo Morganwg, the respected friend of the editor of this work, who died December 17, 1826. The triads, with the translation which is here adopted, begins in page 227 of vol. ii.

bards of the Isle of Britain: maintenance wherever they go; that a naked weapon be not borne in their presence; and their word preferred to that of all others.

7. The three intentions of bardism: to reform morals and customs; to secure peace; and to praise all that is good and excellent.

8. Three things are forbidden to a bard: dispraise; immorality; and the bearing of arms.

9. The three modes of instruction used by the bards of the Isle of Britain: instruction by voice, song, and usage of the convention.

10. The three joys of the bards of the Isle of Britain: increase of knowledge; reformation of manners; and the triumph of peace over anarchy and depredation.

11. The three splendid triumphs of the bards of the Isle of Britain: the triumph of learning over ignorance; the triumph of reason over irrationality; and the triumph of peace over the lawless and depredatory.

12. The three attributes of the bards of the Isle of Britain: to manifest truth and diffuse it; to perpetuate the praise of all that is good and excellent; and to cause peace to prevail over anarchy and depredation.

13. The three reluctant duties of the bards of the Isle of Britain: secresy for the sake of peace and public good; invective lamentation required by justice; and to unsheath the sword against the lawless and depredatory.

14. Three things that cannot be controverted: the usage, the voice, and the song of the bardic sessions.

15. Three things that a bard ought to maintain: the Cymric

dain: trwyddedogaeth lle yr elont; nas dycer arv noeth yn eu herbyn; a gair eu gair àr bawb.

7. Tair dyben barddoniaeth: gwellau moes a devawd; cynnal heddwch; a moli pob daionus a rhagor.

8. Tripheth a waherddir i vardd: dwyn anvawl; dwyn anvoes; a dwyn arvau.

9. Tri modd addysg beirdd ynys Prydain: addysg lavar, can, a devawd, wrth vraint gorsedd.

10. Tri llawenydd beirdd ynys Prydain: llwydd gwybodaeth, gwellâad moes; a gorvod heddwch ar ddivrawd ac anrhaith.

11. Tri cheinmyged beirdd ynys Prydain: gorvod dysg a randdysg; gorvod pwyll ar anmhwyll; a gorvod heddwch ar ddivrawd ac anrhaith.

12. Tri achenedyl beirdd ynys Prydain: amlygu gwir ac eu dosparth; cynnal cov mawl am a vyddo daionus a rhagor; a gyru heddwch ar ddivrawd ac anrhaith.

13. Tri achenwrthun beirdd ynys Prydain: cel gan orvod, er heddwch a lles; cwyn anvawl gan raid cyviawnder; a noethi cledd ar ddivrawd ac anrhaith.

14. Tri pheth nid oes a elo yn eu herbyn: devawd gorsedd; can gorsedd; a llavar gorsedd.

15. Tri pheth a ddylai bardd eu cynnal: yr iaith gymmraeg;

language; the primitive bardism; and the remembrance of all that is good and excellent.

16. Three things without which no one can be a bard: a poetical genius; the knowledge of the bardic institutes; and good principles.

17. There are three avoidant injunctions on a bard: to avoid sloth, as being a man of diligence and exertion; to avoid contention as being a man of peace; and to avoid folly as being a man of reason.

18. Three nations corrupted what was taught them of the bardism of the bards of the Isle of Britain, by blending with it heterogenial principles, by which means they have lost it: the Gwyddelians;[5] the Cymry of Llydaw;[6] and the Germans.[7]

y briv varddoniaeth; a chov am bob daionus a rhagor.

16. Tri pheth nis gwelir bardd hebddynt: awen wrth gerdd; gwybod cyvrinach barddas; a chynneddvau da.

17. Tair deddv-ochel y sydd ar vardd: gochel diogi, can mai gwr wrth ymgais ydyw; gochel cynnen, can mai gwr wrth heddwch ydyw; a gochel folineb, can mai gwr wrth bwyll ydyw.

18. Tair cenedl a lygrasant a vu ganthynt ar ddysg a barddoniaeth beirdd ynys Prydain, trwy gymysg overbwyll, ac o hyny ei collasant: y Gwyddelod; Cymry Llydaw; ac yr Ellmyn.

[5] The Irish.

[6] The people of Britanny.

[7] That is, the people of the northern regions of Germany, includiug Denmark, and the coast of the Baltic, or the ancient Scandinavia; and the remains of which people are the Wendi, speaking a sister dialect to the Welsh.

(To be continued.)

THE DREAM OF GRONWY DDU OF ANGLESEY.

(From the Welsh.)

THIS is the dream of Gronwy Ddu of Anglesey.[1] Gronwy Ddu was a young man from Anglesey, of the family of Tudur Vychan ap Tudur ap Gronwy. Having just returned home from London, and been escorting his master as far as the mansion of Penmynydd, he felt fatigued. On his arrival at his own house, and when he had taken his supper, he retired to bed to rest and to sleep. There, whilst he was in his first slumber, he beheld a messenger approaching him, and addressing him on this wise:—

"Gronwy Ddu, arise, watch at Glan yr Hwylfa, and see what presenteth itself to thy view. If thou wilt not arise, it will be worse for thee, but if thou wilt arise, it will be better for thee."

Upon this it seemed to Gronwy that he got up, and dressed himself, wearing his horn on one thigh, and his sword on the other. He imagined himself in the act of proceeding towards Glan yr Hwylfa, where he thought he saw a ship rapidly nearing the land. It then seemed to him that he was running, and blowing his horn, and he thought that he was on the spot even before the ship. Then the ship turned back and sailed towards another haven; Gronwy returned and blew his horn, and the ship returned. And whilst he was going towards Glan yr Hwylfa he thought that he beheld a ship rapidly nearing the land. He then appeared to be running towards the banks of the harbour, and blowing his horn; but the ship got there by sea, sooner than Gronwy did by land, though he wearied himself with running. He beheld a bridge of white whalebone stretched from board of the ship to the land covered with yellow silk; and from the corners of the silk were suspended four golden apples. Upon the bridge stood a page from a religious house, with curly hair—tall, broad, black-eyed, wide-shouldered, narrow-waisted, thick-thighed, lithe-limbed, and clad in a vest and doublet of most splendid purple. His legs were encased in greaves of jet black yew, and he had on sandals of red velvet, fastened by buckles of pure ruddy gold over the instep of his feet to the end of his toes. In his right hand he held a piece of baize, three-cornered, of azure hue, and in his left a golden apple. Then Gronwy saluted the page, who answered him thus:—

[1] He was the son of Tudyr ab Heilyn of Anglesey, and flourished between 1320 and 1370. Two of his poems are printed in the *Myvyrian Archaiology*.

"Gronwy Ddu, great is thy haste to prevent me from invading my own patrimony, which is on thy part wrong, since I wish no evil to thee, nor to thy parents, nor to any of thy countrymen."

Whereupon Gronwy remarked,—

"My lord, I knew not who you were, neither do I yet know."

Then the page answered after this manner:—

"I am king of the borders, though they style me a foe,
A man with a broad sword, beloved by his kindred,
About to destroy the Saxons, lookers on will behold,
By twos and by threes will they be scattered."

"My lord," said Gronwy, "when will that be?"

"When King H. is in possession of the land,
The Welshman's condition will be much altered,
The crowned and rightful king
Will bring deliverance to his subjects,
A man of broad lands, and distant limits,
Envious and enraged, slaughtering the enemy."

"My lord," said Gronwy, "when will that be?"

"When there ariseth a generous one from the lineage of Llewelyn,
Having his banner red and yellow,
Bent upon on extensive invasion,
He in truth will own the border land."

"My lord," said Gronwy, "when will that be?"

"When England is extremely barbarous,
Surrounded by extensive armies and fires,
And some of them devastating a long while."

"My lord," said Gronwy, "when will that be?"

"When ships arrive in Milford Haven,
Against the retreating youths who will flee on a Thursday,
Whilst the steeds champ the bit and chafe,
On account of the galling saddles."

"My lord," said Gronwy, "when will that be?"

"When a fleet arrives from Ireland,
And there are two kinds of men,
Welsh and Irish and strangers,
Then will the sages say,
Blessed be the Welsh, woe to the Saxons,
But previously there will happen wonderful signs."

"My lord," said Gronwy, "when will that be?"

"When the men are hairy, and the women with combs adorned; when the youths are winged, their weapons long; when armies exercise themselves; when meals are scanty, and there are continual divorces, and sin is eulogised, and strolling minstrels are empty handed; when gold is hung up, and silver is unlawfully coined, and churchyards are laid waste, and there is a deficiency of images, and a love of clothes, and a violation of friendship; when particoloured sandals are worn; when the world is mixed and very sorrowful, the hills becoming

low, and hills [*query*, valleys?] arising; when the sun becomes void, and the waters are frozen over; when an ape wears a coat, and a bear is clad in trousers, and all are mutually covetous of each other's riches; when the weak is stiff, and the oppressor strong, and heads are haughty, and there is little sense, and there are shabby purses, and plenty of money, when England and Wales are weeded, then a kingdom without rule and a wonder will be at hand. Keep this a secret, Gronwy, and if thou failest to do so, it will be worse for thee."

Then Gronwy awoke, and he was covered with perspiration, and was very thirsty. Whereupon he called to his wife for drink; but she replied,—

"Thou shalt not have any drink from me. Thou had'st no business with the women of London, in whose company thou hast been for a quarter of a year."

"No truly," said Gronwy, "I was only dreaming." "Tell, then, thy dream," said she, "and I will give thee to drink."

Then Gronwy told his dream, so great was his thirst. Upon this his wife got up to fetch him some drink. And when he had narrated his dream, as it had appeared to him, he fell asleep a second time, and it seemed to him that on London Bridge he met the page, as he had seen him before on board the ship, save that now he had on his hand an iron plated glove. Then the youth accosted Gronwy after this manner:—

"Gronwy Ddu, thy secret, with which I entrusted thee, was unfortunate,"

And he raised his hand, with the iron plated glove, and smote Gronwy upon his head, so that his brains were scattered about his ears. And when his wife had brought in the light, lo, the man was dead, whilst his dream in writing lay by his head, just as it is here written.

The end of Gronwy Ddu of Anglesey's Dream.

I should have regarded this beautiful dream of Gronwy Ddu, as having been fabricated, were it not for such a remarkable and unusual death; whilst the constant tradition of old writers, moreover, proclaims this dream of Gronwy not to be altogether a fable. Reader, believe as thou pleasest.

William Pughe, 1674–5.

ROBERT RECORDE.

"The first original writer on arithmetic in English—the first on geometry—the first who introduced the knowledge of algebra into England—the first writer on astronomy in English—the first person in this country who adopted the Copernican system—the inventor of the present method of extracting the square root—the inventor of the sign of equality—the inventor of the method of extracting the square root of multinomial algebraic quantities—all these claimants for fame, and the respect of posterity, unite in Robert Recorde, physician to Queen Mary, a native of Tenby, in Pembrokeshire, and a man whose memory deserves a much larger portion of fame than it has hitherto met with."—*Connection of Wales with the Early Science of England, by James Orchard Halliwell*, p. 5.

Wood writes,—"Robert Recorde drew his first breath among the Cambrians, but in what county I cannot find. The Harleian MSS., 6250, agrees with Halliwell in fixing Tenby as his natal place."—"It is melancholy to reflect," adds Halliwell, "that so much genius and learning should have been subjected to the baneful influence of poverty and imprisonment." Recorde died in extreme penury. The following quaint specimen of his writings, extracted from one of his medical works, may not be unacceptable to the reader,—like the bards of his native country, he conveyed his multifarious information to the public through the medium of verse:—

"A Fox in craftiness exceedeth most men,
A Dog in smelling hath no man his peer,
To foresight of weather if you look then,
Many beasts excel man—this is clear.
The wittiness of Elephants doth letters attain,
And what cunning doth there in the Bee remain.
The Nightingale, the Linnet, the Thrush, the Lark
In musical harmony pass many a Clerk.
The Hedgehog of Astronomy seemeth to know,
And stoppeth his cave when the wind doth blow.
The Spider in weaving such art doth show,
No man can him mend or follow I trow.
When a house will fall the mice right quick
Flee thence before man can do the like."

R. W. MORGAN.

CORRESPONDENCE.

HINTS.

To the Editor of the Cambrian Journal.

SIR,—Perhaps some of the following topics, by extending the range of subjects, may add variety and interest to the pages of the *Cambrian Journal.* May I therefore ask you, or some of your correspondents, to turn your attention to them, and furnish the public from time to time with articles thereon :—

I.—Descriptions of local works and manufactures in Wales, as along the Taffe Vale, now become a scene of surprizing industry.

1. The copper works in Anglesey.

2. The slate quarries near Bangor.

3. The brass plate manufacture in North Wales, visited and described by Dr. Johnson, (see his works,) and their present state.

II.—An account of the commerce and trade of the ports of Swansea, Cardiff, Newport, &c., &c.

III.—Lives and correspondence of eminent Welshmen.

1. Inigo Jones, second only to Sir Christopher Wren, "the prince of modern geometers," but perhaps his superior in native genius and perfection of taste in design, with an account of his works. The masterly works of Inigo Jones are seen in his matchless design of the front of the Banqueting Room at Whitehall, and in other fronts of houses in the metropolis; and this consummate architect, who displayed his high skill in bridging the streams of his native country, has left at Chesterton, on the Foss-way, near Leamington, in Warwickshire, a little known but highly characteristic specimen of the resources of his art. It is a simple windmill, of form and proportions so beautiful as to delight the eye; and, should the visitor regret the humbleness of the subject, he learns on the spot that Jones could even construct a windmill in purely classic taste.

2. The two Lhwyds, the great philologists and antiquaries.

3. Sir William Jones, the prince of orientalists, founder of the Asiatic Society, an accomplished scholar, and a universal genius.

4. Rowland, the learned author of that sound and valuable work, *Mona Antiqua Restaurata.*

5. Davies, author of the *Celtic Researches.*

6. Owen Pughe and his estimable *Dictionary*, not inferior even to the celebrated work of Dr. Johnson.

The above worthies may compare favourably with any which have been produced by other countries in the same period of time.

IV.—An account of the written characters, or letters, called the Bardic Lots. *Where* and *when* were these found?

V.—British names remaining in localities in England,—a most promising subject.

VI.—Welsh parochial and local topography.

VII.—Welsh compared with the Gaelic dialects, (of Scotland and Ireland,) and

1. With Greek, Latin, and German.
2. With the Persian.
3. With the Arabic, in which language we may find a greater number of words closely corresponding to the Cymraeg than the comparative list of Hebrew words given by Rowland in *Mona Antiqua*.

I remain, &c., F. D. W.

SWETA DWIPA—"YR YNYS WEN."

To the Editor of the Cambrian Journal.

Sir,—I am glad that the subject of the supposed connection of the Hindoo "Sweta Dwipa" with the Isle of Britain has been revived, with a prospect of some further information, though I am satisfied that no such connection ever existed.

Mr. Watkins has shown on sufficient authority that the Sanscrit "Sweta" signifies "white," and so far I stand corrected. But I repeat the assertion that Wilford and Maurice are, at the present day, "never mentioned except in terms of supreme contempt." Of the truth of this, there can in my opinion be no reasonable doubt. The writer in the *Penny Cyclopædia*, who, for aught that Mr. Watkins knows to the contrary, may be a profound Oriental scholar, after giving an account of the deception practised upon Wilford, warns his readers "not to trust even those (works) which (Wilford) wrote after discovering the imposture in 1804." And again, in speaking of Wilford's *Essays*, he says, that "they show great zeal for his subject, but an utter want of sound judgment;" some of the essays so characterized being those "On the Sacred Isles of the West," in vols. ix. x. xi. of the *Asiatic Researches*. Further, we have Bunsen's remark, that Erastothenes was no Wilford to be imposed upon by Egyptian pundits. Mr. Maurice is spoken of in the same way. This writer, in vol. vi. of the *Indian Antiquities*, has a "Dissertation on the Commerce carried on in very remote ages by the Phœnicians, Carthaginians, and Greeks, with the British Islands, for their ancient staple of Tin, and on their extensive barter of that commodity with those of the Indian Continent; the whole confirmed by Extracts from the Institutes of Menu," &c. And Professor Craik, of Queen's College, Belfast, in his *History of British Commerce*, speaks of the *Essay* in these terms:—"The extracts from the Institutes of Menu, however, hardly deserve this formal announcement; and the *Essay*, altogether, is, like everything else of this author's, a very flimsy performance."—i. pp. 13, 14. The responsibility of these opinions rests of course with several writers; they may be right, or they may be wrong; but there can be, I presume, no doubt that they are thoroughly contemptuous.

I shall be glad to see his promised paper; but it is to be hoped that he has some more satisfactory authorities than Wilford and Maurice, and, at all events, that he will be careful to keep the facts and the speculations apart. In the meantime, the language of Professor Wilson is full of significance. He says that "Sweta Dwipa is *supposed* by *Wilford* to be Britain." May we not conclude that he, the highest authority on the subject, does not hold the same opinion?

As to the remarks on Bunsen's *Egypt*, I shall be silent. The author needs no aid of mine.—I remain, &c.,

T. STEPHENS.

To the Editor of the Cambrian Journal.

SIR,—I forward, for insertion in your valuable Journal, a poem composed by a distinguished dignitary of our church—Archdeacon Prys. It is taken out of Rees Roberts' folio MS., written in 1640–89. I believe the poem has not hitherto appeared in print. If you think it worthy of a place in your periodical you are welcome to it, and to others also, of like character, which I may occasionally furnish you with.

I have altered the orthography of some words, but not the alliteration, except in one or two instances where the sense required it.—I remain, &c., CARN INGLI.

COWYDD PEDAIR MERCHED Y DRINDOD.

Toriad gorchymyn taer-waith
A ddûg dyn yn ddig i'w daith:
Pan aeth pumoes, groes gresyn,
I Uffern dwll ai ffwrn dyn;
Lle tyfodd llid Duw hefyd
Rhan fawr oes yr hên fyd;
Nes i Dduw Dad o'i radau,
Adfawr hoen, edifarhau
Am iddo, mwy a' addig,
Wneuthur dyn y'noeth, air dig:
Danfonodd braenodd y briw,
Daer dialedd, y dwr diliw
I ddifa wrth ei ddyfyn,
Hwyl gaeth dost, hiliogaeth dyn:
Ag o'i ras, y gwir oeswr
Nid â ei addewid ir dŵr:
Or byd oll arbedai ŵyth,
Yn deilwng Noe, ai dylwyth:
O hyn y daeth, hynod wythi,
Deidiau oll yn dadau i ni:
A Duw eilwaith, nid dilid,
Yn chwenychu llaesu llid,
Roes gyfraith berffaith ar ben,
Têş mwys, at ei was Moesen:
Yno rhoe fo i gynnwys
Ddeg gorchymyn, perthyn pwys:
A gadwai hon, purion pwyll,
Achubid yn wych hybwyll,
Er praff wawd i'r prophwydi,
Ni cheid hwynt iw chadw hi:
Nag un dyn o gnawd union,
Flin hawl, a gyflawnai hon.
Haws a f'asai, radau ry-deg,
I'r dyn gadw un na'r deg.
A pheth chwerw, oer-chwyth archoll,
Yr hen ddyn oedd ynddy n' oll.
Diddanwch nid oedd yna
Byth i ddyn obaith o dda;
Ond pechu a haeddu hawl,
A phoen ffwrn a ffîn uffernawl.
I'r Duwdod Drindod yr oedd
Pedair merched, hap ydoedd,
Hedd oedd un, haeddodd anerch;
Gwirionedd ail, fwynaidd ferch:
Cyfiawnedd a gyfenwyd;

Trugaredd, bedwaredd byd.
Yn siriol aent i siarad
Yn achos dyn, wych ystâd:
Fe ddwedai *Hedd*, waraidd wirion,
Yn gyntaf, henaf oedd hon,
Pan na chawn ni poen na chur,
Ceisiwn, er gwella 'u cysur,
Gan y Tad i ganiattau
Wir nôd help ir eneidiau:—
Etto yr awn at ei ras,
Yma i *siwio* Mesias.
Aen' ger ei fron mewn gwir fryd,
Hedd ydoedd hyf i ddwedyd,
Daethom dan gof i ofyn,
Haedd wych Dad! heddwch dyn.
Attebai Duw, atteb dwys,
Hedd, ai gomedd yn gymmwys,
O troseddodd traws addyn,
Hyn oedd dal cyfiawnedd dyn,
Dyged y gospedigaeth
I mi yn iawn am a wnaeth:
Ar fath iawn, cyfiawn mewn cur,
Ni cheid gan un pechadur,
Ni fynai ni haeddai hedd.
Gofynwch i gyfiawnedd,
Attebai hon, union oedd,
Trwy raid mai felly 'r ydoedd.
Gwirionedd, gywir eneth,
Dost air pur a dystia 'r peth.
Ond aeth trugaredd, glodfawr glau,
Galonog, ar ei gliniau:
Yn wylofus, wàn lefiad,
Ger bron y gwir dirion Dad,
Trwy oer-lais mentrai erlyn
Yn ffraeth iechydwriaeth dyn:
Ac wrtho heb beilio bai,
Diwad, fel hyn y dwedai;
O Dduw Dad, addewid hir,
Trugarog wyt, a geirwir:
Addewaist, gwiriaist, nid gau,
Yn siwr amal amserau,
I dynu o'i gosp y dyn gwan
Dwys waith mae madws weithian,
Er bod ynod pwyll-glod per,
Gofundeb pob cyfiawnder
Mae ynot, eiddot addas,
Ddifai o rym ddeufwy o ras,
Beth yw dyn anhy 'n unig
I ti i ddal atto ddig.
Dy ddawn dyro i ddyn dirym,
A chaniata fy chwant ym'.
O wir gerwch ar y groes hon,
A thâl deg ei etholedigion.
Ac ar y ferch, fwynferch fodd,
Yr un Duw a wrandawodd:
Ar bedair chwaer di daer dent
Gu sonwaith am-gusanent:
Ai unig Fab, enwog fodd,
Yn y fan a ddanfonodd:
Cenad lles llawer canyn,
Cenad teg i ddwyn cnawd dyn:
Y cu iawn-Grist y cyngrair,
Cenad o fol canaid Fair.
Cyflawnodd hwn mawr-bwn maith,
Gyfri' holl byngciau 'r Gyfraith,
Datodiad pob clymiad clau,
Asgreth wir ysgrythyrau:
Yno y rhoddwyd yn rhyddwys,
Dduw a dyn mewn dychryn dwys;
I ddiodde' hyd ddiwedd-oes,
Ing oer grym, angeu ar y groes,
Wrth hwn cwynwn fe 'n cynwys,
Llwyra parch lle i roi pwys:
Nid un weithred, swrffed som,
Anniles ar a wnelom:
Nid saint y Pab ai aberth
Rana i ni ronyn o nerth:
Na haeddiant un a'i haedde,
Na dim ond ei wir waed e':
Am hyn Perchen pob enaid,
Eiriolwn ar hwn yn rhaid;
Claddu 'n pechod ai gloddio,
A'n camwedd yn ei fedd fo.
A gallel cael drud fael draw,
Gras helaeth i groeshoeliaw
Yr hen ddyn ar rhinwedd ddig
Llygradwy haint llygredig:
A phwys adnewyddiad ffydd,
Duw i ni a dyn newydd.
Diwedd.

EDMUND PRYS ai C^{t}.

WELSH GENEALOGY.

To the Editor of the Cambrian Journal.

SIR,—We have the five royal tribes of Wales, and the fifteen tribes of Gwynedd, the founders of which are well known. Mention is made also of the twenty-four "Gwelygorddau Powys," *(Iolo MSS.* p. 87,) but who were the original stocks of those lineages? and how were the noble familes of the remaining districts of the Principality classified? —I remain, &c.,

BENWYLL.

WELSH BADGE OF WALES BY KING EDWARD IV.

To the Editor of the Cambrian Journal.

SIR,—In Lewis Dwnn's *Heraldic Visitation*, "a bull with golden horns" is represented as the badge which Edward IV. supported in respect of Wales. Can any of your readers give me a reason why that badge was adopted?

TABARD.

THE FOREST OF SNOWDON.

To the Editor of the Cambrian Journal.

SIR,—Will you or some of your correspondents have the kindness to give me information on the following points:—

1. Was there any district called the "Forest of Snowdon" in the time of Prince Llewelyn, or is it a name given since the conquest of Wales?

2. What were originally the extent and boundaries of the "Forest of Snowdon?"

3. What were the rights and privileges of the crown or Princes of Wales over the whole district called the "Forest of Snowdon?" Were they anciently (I mean in the time of the Welsh Princes and afterwards, say up to the reign of James I.) of the same nature as the forests of England, viz., where the crown had the exclusive hunting and sporting, and were sole possessors of the deer and wild animals within the precints of the forests?

4. If there was such a "Forest of Snowdon," were there any forest courts, swainmote and justice seat belonging to it?

I remain, &c.,

ARVONENSIS.

GAWR RHYFEL A CHAD.

To the Editor of the Cambrian Journal.

SIR,—A collection of old British "war shouts" would be very acceptable. Here is one, which the men of Glyn Rhontha adopted: "Cadogan! whet thy battle-axe." It arose from the circumstance

that Cadogan of Glyn Rhontha whenever he was preparing to go to battle, used to perambulate his native vale, whetting his battle-axe as he proceeded along; on which occasions "all living persons, both male and female, in Glyn Rhontha, collected about him, in military order." This was during the war of Glyndwr.—I remain, &c.,

IVOR.

To the Editor of the Cambrian Journal.

SIR,—The MS. referred to by Sir Thomas Phillipps, Bart., at pp. 39–47 of the last Number of the *Cambrian Journal*, was not the MS. of John Rhys, the grammarian, but of John Prise, afterwards Sir John Price, of Brecon.—I remain, &c.,

St. John's Hill, Shrewsbury, JOSEPH MORRIS.
18th April, 1857.

MISCELLANEOUS NOTICES.

GENEALOGICAL REGISTRATION.

The Cymry, in times past, paid very great attention to the subject of genealogy. Their surnames were pedigrees, and their pedigrees were their title-deeds, and their rules of social position in the commonwealth. Nor is this ancestral feeling altogether extinct among their descendants of the present day, though, owing to circumstances which discourage the methodical arrangement and preservation of family records, there is danger that many, especially such as are destitute of titles, or of landed property, or care not to pay taxes for their right to exhibit armorial bearings, will in time forget the due order of their genealogical descent, however respectable it may have been. With the view of obviating this inconvenience, and of restoring to sight the continuations of those ancient lineages, which once formed essential and prominent parts of the history of our country, it is the intention of the Cambrian Institute to form a national collection of such pedigrees as may be found, to the present date, throughout the Principality of Wales. The lineages of all *gwŷr o fonedd* will be arranged in proper order, under their respective founders, or according to their tribes and families, so that there will be no difficulty afterwards in reading the genealogical aspect of Wales, whether for the purposes of history, philosophy, or the practical identification of the peculiar livery or costume to which each family is nationally entitled. We hope to lay before our readers in our next Number a more explicit statement of the way in which it is intended to carry out the project. Meanwhile, we must beg to be furnished with copies of pedigrees, and other genealogical documents, as well as with hints and suggestions, relative to the proposal which we have here made.

MEDDYGON MYDDFAI.—Our readers will be glad to hear that the celebrated Treatise on Medicine, compiled by the physicians of Myddfai, in the thirteenth century, is now ready for the press, and will be published without delay by the Welsh MSS. Society.

"THE RED DRAGON."—We hear, on good authority, that preparations are being made for the publication of a first-rate monthly magazine, under the above title, which is to advocate, unflinchingly, the rights of CYMRO, CYMRU, and CYMRAEG. Success to the undertaking.

THE WELSH PRESS.—There are no signs of its decay; on the contrary, it is now more actively employed than ever. The *Baner Cymru* has been recently started. It is a weekly newspaper, ably conducted, and, we believe, has no mean circulation. Still there is room and a craving for hebdomadal food among the sons of the mountains, which, we are told, is about to be speedily supplied by the *Pendragon*. When will the language perish?

POWYS.—It is proposed to hold an eisteddfod, on an unusually grand scale, at Llangollen, in the summer of 1858.

WELSH MORALITY.—The trial of prisoners commenced at Caermarthen on Tuesday, the 17th of March, before Baron Watson. The learned judge addressed the grand jury, congratulating them most sincerely upon the absence of all crime of a serious character in the calendar. Such a paucity of crime, after six or seven months had elapsed, was most gratifying, especially as those months included the winter portion of the year, which was usually the most productive of crime. There were only six cases in which offences against the law had been committed, or at least in which the supposed criminals had been detected, and those were, in every instance but one, cases of petty theft, where the property taken was of no great value. He attributed this wholesome state of affairs to the presence of the gentry of the county amongst the people, who, by residing in the midst of them, and setting a good example to those around them, or dependent upon them, contributed materially and essentially to the state of the calendar with which they had then to deal, and showed the inhabitants of the county to be a moral, religious, and industrious people. His lordship then addressed similar observations to the borough grand jury, and dismissed both juries to their duties. The cases tried were of no general interest, and the only *nisi prius* case occupied but a very short time. The assizes terminated about half-past eleven o'clock on Wednesday morning.

REVIEWS.

LE MYSTERE DES BARDES DE L'ILE DE BRETAGNE ou la Doctrine des Bardes Gallois du Moyen Age sur Dieu, la vie future et la Transmigration des Ames Text original, Traduction et Commentaire par ADOLPHE PICTET. Geneve: JOEL CHERBULIEZ, Libraire-Éditeur. Paris: Même Maison, Rue de la Monnaie, 10. 1856.

Truly, if we are not mindful, foreigners will be able to tell us more than we ourselves know of the ancient lore of Cymru. It is occupying their most earnest attention, and several works have already issued from the continental press, in illustration of several points connected therewith. It is not long since we were called upon to review Professor Zeuss's *Comparative Grammar of the Celtic Dialects*, the Cymraeg among them. Our last Number contained a notice of Count de la Villemarqué's pamphlet on the *Principal Manuscripts of Wales*. To-day, again, we have the pleasing task of calling the attention of our readers to Mons. Pictet's interesting work on the *Mystery of the Bards*.

The skilful author has chosen for his text the *Trioedd Barddas*, as printed in the second volume of Edward Williams' *Lyric Poems*. These, forty-six in number, he introduces one by one, each accompanied by a careful and concise translation, and almost invariably by a clear, pertinent, and learned commentary.

The following extract will give our readers some idea of the manner in which Mons. Pictet has handled his subject:—

"Triade XII.—Tri chylch hanfod y sydd; *cylch y ceugant*, lle nid oes namyn Duw, na byw, na marw, ag nid oes namyn Duw a eill ei dreiglo; *cylch yr abred*, lle pob ansawdd-hanfod o'r marw, a dyn a'i treiglwys; *cylch y gwynfyd*, lle pob ansawdd-hanfod o'r byw, a dyn a'i treigla yn y nef.[1]

"Il y a trois cercles de l'existence: *le cercle de la region vide*, où, excepté Dieu, il n'y a rien ni de vivant, ni de mort, et nul être que Dieu ne peut le traverser; *le cercle de transmigration*, où tout être animé procède de la mort, et l'homme l'a traversé; et *le cercle de la félicité*, où tout être animé procéde de la vie, et l'homme le traversera dans de ciel.

"La terminologie de ce curieux système du monde exige quelques explications qui serviront à le faire mieux comprendre.

"L'univers entier est divisé en trois cercles, *cylchau*, ou sphères d'existence.

"Le *cylch y ceugant*, que nous traduisons par: *cercle de la région vide*, signifie littéralement; *cercle de la circonférence vide*; car *ceugant* est un mot composé de *ceu* (= *cau*) creux, vide, et de *cant*, circonférence de cercle. Le premier élement du nom, évidemment de même origine que le latin *cavus*, se retrouve dans d'autres composés analogues, *ceu-bren*, arbre creux, *ceu-nant*, ravin creux, dans le verbe *ceuaw*, creuser, excaver, et les dérivés *ceuedd*, *ceudawd*, vide, cavité, etc. Le sens du mot ne laisse donc aucune incertitude.

"Owen dans son dictionnaire, donne aussi à *ceugant* l'acception d'*infini*, et traduit *cylch y ceugant*, par: the circle of infinitude. Cette acception est en tout cas secondaire, et j'ai préféré le sens étymologique.

[1] Voyez Owen Dict. au mot *hanfod*.

"Outre cela *ceugant* signifie encore *certain*: *yn geugant*, certainement; *ceugant yw angeu*, certaine est la mort. Il y a là probablement une liaison d'idées dont les intermédiaires nous échappent, et fondée peut-être sur la notion de l'absolu, qui se rattachait à cette sphère de vide où Dieu seul réside.

"Le nom du second cercle, *cylch yr abred*, a une origine étymologique moins précise. Le sens ordinaire d'*abred* est celui de *mal*, et, de ce substantif, dérivent *abredig*, *abredawg*, mauvais, vil. Mais *abrediad*, signifie transmigration, *abredu* transmigrer, et ce sens-là nous conduit à la forme plus simple *pred*, migration, *preidiaw*, errer. L'*a* initial est un préfixe intensitif qui exige le changement régulier de *p* en *b*. Tout indique que c'est bien là la valeur primitive du mot, puisque nous verrons bientôt qu'elle répond exactement au rôle attribué au second cercle des existences. J'ai donc traduit *cylch yr abred*, par *cercle de migration*, plutôt que par *cercle* du mal avec Turner, ou par *cercle du commencement* (circle of inchoation) avec Ed. Williams, interprétation que rien ne semble justifier.

"Quand au *cylch y gwynfyd*, son nom ne donne prise à aucune incertitude, *gwynfyd* (composé de *gwyn*, beau, heureux, et de *byd*, monde) signifiant, comme *gwynfa*, un lieu de bonheur, un paradis, et en général, félicité, béatitude, etc.

"Les triades qui suivent mettent mieux en lumière la nature cosmologique de chacun de ces cercles. En attendant signalons, avec Turner, la coïncidence remarquable de ces cercles de l'existence avec la disposition circulaire des vieux monuments druidiques. Le plus célèbre de tous, celui de Stonehenge, était appelé *côr gawr*, ou *mawr côr*, le cercle; et l'expression de *cylch byd*, le cercle du monde, revient plus d'une fois dans les anciens poémes des bardes.

"Le verbe gallois qui exprime l'action de *traverser* les cercles, de transmigrer, est *treiglaw;* et dans le *Cad Goddeu*, chant mystique du barde Taliesin, tout rempli d'ailleurs d'allusions peu compréhensibles, on trouve les vers suivants:

Treiglais y mewn llawr
Cyn bum lleénawr.
Treiglais, cylchyneis,
Kysgeis cant ynis,
Cant kaer a thrugys.[2]

"J'ai transmigré dans le terre avant d'être savant; j'ai transmigré, j'ai circulé, j'ai dormi dans cent îles, dans cent villes demeuré.

"Le verbe *cylchynu*, circular, employé comme synonyme de *treiglaw*, peut aussi renfermer une allusion aux cercles de l'existence. Nous verrons bientôt le vieux barde parler plus explicitement de ses propres transmigrations."[3]—pp. 32–35.

Mons. Pictet complains, and with justice, of the utter indifference with which the English people treat the study of Celtic literature. Surely this feeling on their part is a relic of that miserable policy whereby it has been attempted now for some centuries to crush and annihilate our characteristics as a nation. But how long will it yet be entertained? We sincerely trust that the publication of such works as *Le Mystere des Bardes* will force the claims of our ancient lore upon the public mind. It cannot any longer be ignored. The cry "you have no literature" is now out of date, and will fail of its object. Continental scholars—men of profound thought and deep

[2] Archæol. of Wales, tome i. p. 31. Je les *trigais* pour *truyga*.

[3] M. Hersart de la Villemarqué, dans le 1er vol. de ses chants de l'Armorique à la page 259, expose la doctrine de la transmigration d'une manière qui me semble inacceptable. "Selon des druides, dit-il, les âmes avaient trois cercles à parcourir après la mort: le premier était le cercle des peinis ou l'enfer; le second le circle de la purification; le troisième celui du bonheur parfait." Nonseulement le cercle du *ceugant* est oublié, mais ou verra bientôt que les deux autres, divisés ou trois par M. de le Villemarqué, ont un tout autre rôle que celui qu'il assigne, et ne figurent ni l'enfer, ni le purgatoire.

research, and of world-wide celebrity—find treasures in our moth-eaten libraries. They approach them with an unprejudiced mind, and we are satisfied.

CYFANSODDIADAU BUDDUGOL EISTEDDFOD BLAENAU LLANGERNYW, yr hon a gynhaliwyd Mehefin 26, 1856. Dinbych: J. Williams. 1857.

We are glad to find that the committee of the Llangernyw Eisteddfod have thought proper to give permanency in the present publication to the several contributions which obtained prizes on that occasion. It is much to be regretted that the promoters of bardic congresses in general do not follow a similar course. If that were oftener the case, we should not be taunted, as we are, with the cavilling and ill-natured question, "What is the good of an Eisteddfod?" Or if the objection were made, we could proudly invite such as made it to "come and see," in the published works, and judge for themselves.

Besides the Welsh compositions, the volume before us contains a very well written sketch, in English, of the "Life and Character of the late Mrs. Sanbach," by the author of *Ancient and Modern Denbigh*.

THE ABBEY OF SAINT ALBAN. Some Extracts from its Early History, and a Description of its Conventual Church. Second Edition. London: Bell and Daldy, 186, Fleet Street. St. Albans: W. Langley. 1857.

This will prove a very useful guide to the visitors as they are making their tour of the venerable pile of St. Alban. It is not often, indeed, that we have seen a manual compiled with so much care and judgment as the present. The wonder is that the examiner of no less than sixty original manuscripts, deposited in different libraries, should have been able to compress the information which he obtained therefrom, on the subject he had in hand, within the moderate space of seventy-two pages. The work is creditably illustrated.

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ALBAN ELVED.

(AUTUMNAL EQUINOX.)

BRIEF HISTORICAL MEMOIR OF THE HERBERTS, FORMERLY OF RAGLAN AND TRETOWER, SILURIA, NOW OF POWYS CASTLE, POWYS, &c., &c.

By Rev. R. W. Morgan, B.D., Tregynon.

(Continued from page 137.)

From the life-blood of Sir David thus shed in preservation of his sovereign may be dated the commencement of the great fortunes of the Herbert family. His knight companion, Sir Thomas ap Gwilym, of Raglan, shortly afterwards married his only daughter, Gwladys, widow of Sir Roger, who bore him three sons, William, afterwards Earl of Pembroke, Risiart Hir (Tall Richard) of Colebrook, Thomas, and one daughter.

There is every reason to conclude that Shakspeare intended to portray Sir David Llewelyn in the character of Fluellin, his accurate ear substituting the "Fl" as the nearest approximate sound in English to the Cymric "Ll." Shakspeare's dramas present such extremes in composition, from the grossest and most witless buffoon-

ery, to the sublimest inspirations of genius, that it is exceedingly difficult to believe them the productions of not more than one mind. The deep silence maintained by himself upon them favours the supposition that some of the brilliant courtiers of Elizabeth contributed in no small degree to their composition and success. Be this as it may, Shakspeare was himself a perfect courtier. Elizabeth was, by both her father, Henry VIII., and mother, Anne Boleyn, of Cymric extraction; her partiality to British observances was a noted feature of her court; and, in politic deference to her sympathies, our great dramatic poet takes care that all the Welshmen he introduces on the stage,—such as Glyndwr, Fluellin, Griffith, or the more ancient types, Lear, Cymbeline, Imogen,—should possess strong claims to esteem, and even where the comic element is infused, as in the case of Fluellin, that it should not override the genuine sterlingness of the general character. He appears, for the same reason, to have dealt somewhat unfairly with the Scotch and Irish, —to whom Elizabeth had a great antipathy,—in his delineations of them. Welsh was commonly spoken by the Cymric nobility in Elizabeth's court, and the just pride thus manifested in the immemorial tongue of a free people was encouraged by the Queen. I find a curious illustration of the practice in *Osborne's Letters to his Son.* After certain instructions on diplomacy he proceeds:—

"Here, by way of prevention, let me inform you that some of our late ambassadors, whom I could name, impaired our affairs by treating with foreign princes in the language of the place, by which they did not only descend below their master's dignity, but their own discretion, betraying, for want of words of gravity, the intrinsic part of their employment, and going beyond their commission oftener by concession, than confining themselves to it, or within it—the true rule of a minister of state. It being besides to much an honouring of their tongue, and undervaluing your own, to profess yourself a master therein, especially since they scorn to learn yours. And to shew this is not grounded on my slight judgment, I have often been informed that the first and wisest Earl of Pembroke[1] did return an answer to the ambassador

[1] Created 6 Edward VI.

of Spain, then the leading power in Europe, in Welsh, for the which I have heard him highly commended.[2]

It is to be wished that we had in these days such Pembrokes as then graced the Augustan era of Britain—men of sufficient abilities to transact the weightiest affairs of state, of sufficient patriotism to represent the feelings and attachments of the race to which they belong. We have no Pembrokes, and the result is, our nobility have abandoned our people to be led by preachers, instead of by their natural chiefs. This is a separation our ancient princes never could have anticipated.

Pennant, in his account of Owen Glyndwr, states that he married a sister of Sir David Gam. This a singular error in a writer of his established research and correctness. The wife of Glyndwr was a daughter of Sir John Hanmer, of Flintshire. Glyndwr's sister married Sir Edward ap Ednyved *Gam*, of Anglesey—hence probably Pennant's mistake.

We now come to Sir William ap William and his times. South Wales has given birth to four British monarchs,—Henry V. at Monmouth,—

"For I am Welsh you know, good countrymen;"

Edward IV. and Richard III. at Usk Castle; Henry VII. at Pembroke. Edward IV. was born A.D. 1443, Sir William in 1419. At Raglan, in the society of Sir William's children, young Edward and his brothers spent the greater portion of their boyhood, and that close bond of mutual attachment was formed between them which the terrible exigencies of the civil war that ensued served only to intensify. Henry V., after the conquest of France, continued to treat with Glyndwr, A.D. 1416, as actual sovereign of Wales; consequently his son, Henry VI., was never either nominated or crowned Prince of Wales. After the death of his son Griffith at the battle of Grismont, Glyndwr had devolved the succession on his cousin, Meredith ap Tudor, whose claims were now embodied in his great-grandson, the boy Harry Tudor.

[2] Osborne's Letters, p. 9.

Edward IV. as Earl of March, and lineal descendant of Gwladys, the only daughter of Llewelyn the Great, was considered by great part of the Cymru to have a sounder claim than the Tudors to the Cymric throne. When he succeeded on the death of his father A.D. 1461, at the battle of Wakefield, to the hereditary claims of the House of York, all Siluria, under the influence of Sir William, and the vast ramifications of his family, declared at once in his favour. The same year Jasper Tudor, Lancastrian Earl of Pembroke, landed in North Wales, took Denbigh Castle, and by a forced march nearly made himself master of the young king's person at Flint; in which event, affirms Leland, *debellatum esset*. On the first intelligence of Jasper's disembarkation, Sir William and his brother, Risiart Hir, of Colebrook, marched northwards. The battle took place on the banks of the Alun, and terminated in the defeat of Jasper, who effected a retreat to the coast, threw part of his forces into Harlech Castle, under Sir David ap Einion, and, with the remainder, sailed for Pembrokeshire. Here levying fresh forces, he marched with his usual expedition to join the Lancastrian party at the disastrous field of Mortimer's Cross, in which his father, Owen Tudor, husband of Catherine of France, the widow of Henry V., fell into Edward's hands, and was next day, in retaliation of the cruelties of Margaret and Lord Clifford at Wakefield, executed by his order. Young Harry Tudor had meanwhile been consigned for safe custody by Edward to the care of Sir William at Raglan Castle, which thus had become the scene of the earliest domestic associations of both the candidates for the throne. The Lady Anne, Sir William's wife, was warmly attached to both her protegees, or rather foster-children, for so in that age were they considered, and she never allowed political considerations on either side to interfere with the exercise of her affections towards Henry or Edward. Her situation was nevertheless exceedingly trying and complicated. Jasper Tudor, making his escape from Mortimer's Cross, appeared at Raglan, and giving the details of Owen Tudor's execution, implored Lady

Anne to join him in furthering the escape of her foster-child Henry to France. Sir William was absent in North Wales. Lady Anne, following without hesitation the generous instincts of her noble nature, consigned young Henry to his uncle's protection, who, embarking at Milford, proceeded with him to London, where Henry then presided over a precarious court. The introduction of the future sovereign to Henry, copied almost *verbatim* from Holinshed, is thus verified by Shakspeare:—

"*K.H.* My Lord of Somerset what youth is that
Of whom you seem to have so tender care?
"*Som.* My liege, it is young Henry, Earl of Richmond.
"*K.H.* Come hither England's Hope. If secret powers
Suggest but truth to my divining thoughts,
This pretty lad will prove our country's bliss.
His looks are full of peaceful majesty;
His head by nature framed to wear a crown;
His hand to wield a sceptre, and himself
Likely in time to bless a regal throne.
Make much of him my lords, for this is he
Must help you more than you are hurt by me."

After this interview, the indefatigable Jasper removed his charge to Bretagne, waiting there to be guided in his future movements by the tide of circumstances.

Sir William and his brother had, during this time, penetrated, by one of the most extraordinary marches in military history, through the mountainous region of Venedotia, and formed the siege of Harlech Castle. The line taken is still known as "Ile Herbert," and passes through the strongest fastnesses of the Highlands, then occupied by the partizans of the Tudors, and of the Lancastrian faction. The reply of the commandant to the summons to surrender is too well known to be repeated. Harlech was the strongest of the three fortresses in the kingdom over which the Lancastrian flag continued to float. The defence did not belie the spirit of the governor's brief and soldierly response. Sir William, being recalled into England by Edward, left the conduct of the siege to his brother Sir Richard, and no two men could be better matched than Sir Richard and his opponent.

They were both reputed the handsomest men of their age; both were of colossal dimensions, exceeding seven feet in stature, and of proportionate symmetry; the measurement of their respective heights is preserved on the rock on the western side of Harlech donjon. Three assaults having been repelled, the siege was converted into a blockade. In the interval, Sir William led his Silurians at the great victory of Towton, near York, the best contested, as it was also the most sanguinary, of all the engagements in the war. The northern men had never before experienced so ruinous an overthrow from the south, their loss in dead alone exceeding 27,000 men. The same year, August 24th, 1462, Harlech surrendered on terms of honourable composition, the garrison being so reduced by famine that they were obliged to be carried by the besiegers out of the castle. Sir Richard is justly celebrated in cotemporary poems as being almost a solitary exception to the cruelties which stained the generality of the prominent actors in these deplorable hostilities. Not only was Sir David ap Einion indebted to his magnanimity for life, but when Edward, in one of his incontrollable paroxysms of fury, swore that he would not ratify the conditions granted, but that Sir David's head should pay for his stubborn and frustrated treason, Sir Richard bluntly told him, the word of an ap Gwilym was as good as that of a king, and that if Edward did not treat it as such, he would put Sir David again in his castle, and his majesty might send any one he pleased to take him out—that is, if he could. Before such firmness Edward, though with undisguised reluctance, was obliged to give way. A better spirit soon prevailed in his councils. To mark his sense of the important services they had rendered to his cause, he intimated his intention of bestowing the Earldom of Pembroke, forfeited by Jasper Tudor, on William, and the governorship of Montgomery Castle, with the wardenship of the Ludlow Marches, on Richard, conveying to them, at the same time, his royal pleasure that they should select for themselves some distinctive surname, like the Norman nobility, to which the title should attach. But

this injunction was not so easily complied with as the king anticipated. Sir William replied that surnames were not the fashion of his land, that the instance cited by the king of Jasper Tudor was a recent novelty, and that his countrymen would never acknowledge him by any other title than his father's son. There were in truth, two antagonistic principles here brought into conflict—the Norman, which considered the crown the font of honour, and the old British, with its contempt for mere titles and ceremonials, which held that nobility was entirely a question of birth and manners, and ridiculed the notion that any crown could make the gentleman. The strength of this feeling in the Cymric mind had been evinced on more than one previous occasion: Morgan Fitzroy, of Beverley, states Sandford, was a son of Henry II., by a lady of North Wales, and was elected by his father's influence Bishop of Durham, the richest episcopal seat then in England. But exceptions being taken to his illegitimacy, as disqualifying him by the canon law for the dignity, without a special dispensation, which the court of Rome was very averse to grant, the Pontiff, to compromise the matter, advised him to call himself Blewitt, and to allege that he was born in lawful wedlock; but Morgan answered that he would not, for any worldly preferment whatever, renounce his father's name, or deny his father's nobility of blood; by which resolute reply, observes the royal genealogist, he not only lost the bishopric, but for aught I find, never afterwards obtained further preferment.[3] The Welsh princes themselves were never addressed by their subjects by any other than their simple Christian names, with the plain "ap," the recognition of their descent, after them. No greater contrast can be imagined than between this absence of all artificial distinctions, and the complicated machinery of titles and fictitious gradations which prevailed in the Norman and other feudal courts. It supplied an unfailing index to the different tones of the British and continental minds. If I am not misinformed,

[3] Sandford's Royal Genealogies, *article* "Henry II."

the two great houses of the Wynnes of Wynnstay, and of the Morgans of Tredegar, animated by the same temper as William ap Gwilym, have more than once declined the offer of earldoms from the crown. Sir William was, however, compelled to sacrifice his aversion to titular distinctions on the altar of loyalty; the commission was issued, and he finally assumed Herbert as the family surname. It must be admitted that these eternal "aps" were attended with grave inconveniences, but it is much to be regretted that all of our old families did not follow the example of those who, on dropping them, yet perpetuated the fine old British names, or at least adopted that of their ancestral residence—like the Highland chiefs of Scotland. The Jewish names, such as Jones, Davies, (Johns, Davids,) which have in great measure swamped the historic nomenclature of the Cymry, are baseless in their application to our people, carry with them none but vulgar associations, and are on the score of their monotony fully as objectionable as the "aps" which they have superseded.

The patent for the earl's creation refers to it as a reward bestowed upon Sir William Herbert for the reduction of all Wales to the royal house of York, for the capture of Harlech Castle, and for the various successful battles in England and Wales won by him on its behalf.

His countrymen however made no alteration in their fashion of addressing the new titles; to them they remained as before, Gwilym ap Gwilym, and Risiart Hir.

From this date Sir Richard planted his standard at Montgomery. Here his brother soon joined him, for Jasper was again hovering around the Anglesey coast, and menacing disturbances. Moving from the borders, they fixed their head quarters at Conway Castle, of which the earl had been appointed castellan, and from this base pushed their operations through the length and breadth of Venedotia. In one of their expeditions, or razzias, their troops arrested in Anglesey seven sons of one mother. Lord Herbert of Cherbury calls them robbers. Between such and the broken men and outlaws of the defeated

party, their victorious opponents made little or no distinction. The woman, casting herself at the earl's feet, supplicated for mercy to her youngest born,—imploring by every human and divine appeal, that one at least might be spared for the support of her bereaved and miserable old age. Risiart Hir, with his accustomed humanity, added his own fervent intercession; but the earl was inexorable; he replied, "there had been no distinction in their crimes, and there should be none in their dooms." The supplicant, without rising from her knees, bared her bosom, held up her rosary of wooden beads, and imprecated the judgment of God in his next battle on the head of the tyrant, whose ruthless cruelty would not spare a mother one even of the seven sons she had suckled at those breasts. They were executed as the earl enjoined; but the curse of the mother was registered at a higher than a human tribunal.

Richard Neville, Earl Warwick, the king-maker, had been always at feud with the Herbert family, the first cause being a dispute as to the guardianship of the daughter and heiress of the Lord Bovine, which involved also the trusteeship of large estates between Abergavenny and Monmouth. The secession of Warwick from the Yorkist cause was hailed with unbounded satisfaction by the earl and his brother, who, on receiving the intelligence, sent him, as a traitor to King Edward, a challenge to meet them, with any other nobleman he might choose for his fellow, in the tournament ground at Smithfield—the earl and Risiart proffering to fight with their left arms bound behind their backs. The challenge was declined, and, considering that it emanated from two Titans,—for Pembroke was scarcely an inch less in stature than his brother,—not without sound grounds. Warwick was not, however, eminent for personal heroism. His custom was, states Comines, the French historian, "when he had once led his men to the charge, to mount on horseback himself, and if he found victory incline to his side, to charge boldly among them; if otherwise, he took care of himself in time, and provided for his escape."

Such was not the prowess that could descend, fearfully overmatched, into a public arena, against champions of such unrivalled repute as the two brothers. The only effect of the challenge was still more bitterly to envenom the feelings of the two parties against each other. To prevent the junction of Sir William Conyers, popularly known as Robin of Rydesdale, a veteran and able soldier, with Warwick, Pembroke and Sir Richard advanced at the head of 18,000 men, all levied on their own estates, into the heart of England. Their deficiency was in archers, a force in which the northern army, who burned to avenge against Pembroke the loss of the battle of Towton, ascribed by them almost wholly to his attack on their right flank, greatly excelled. To remedy it, Edward dispatched Lord Stafford of Southwich, recently created Earl of Devon, with a reinforcement of this most essential description of power—the artillery of the middle ages. They amounted to six thousand bowmen, and joined Pembroke near Banbury. The Lancastrian army was within three miles, but neither, till late in the evening, were aware of the proximity of the other. Warwick was every hour expected to arrive at the head of his forces, in which case Pembroke would have been hopelessly outnumbered. He attempted to bring on the engagement that night, and had nearly succeeded; but Conyers, penetrating his intention, drew his army off, not, however, without leaving a number of prisoners in the earl's hands, amongst others, young Neville, the favourite nephew and reputed heir of Warwick himself. Conyers offered an enormous ransom for his life in vain. Pembroke knew he held the mainstay of his great enemy's family schemes in his power, and, with a stern resolution that forbade appeal, he had him executed at twelve o'clock at night by one of the camp fires, and his head dispatched by way of reply to the enemy's quarters. The shout of dismay and hatred with which it was received by the northerns rang, says the old chronicler, "like a sore cry thro' Banbury town." Pembroke then proceeded to snatch a few hours' repose at his inn, but this he found occupied

by Lord Stafford, who refused to quit. A sharp altercation ensued, which ended in Stafford's ejection by force from his usurped quarters; in revenge, he collected all the English archers under his command, and marched off with them towards Bristol. This was an ominous preparation for an engagement with the finest forces of the Lancastrian cause, skilfully generaled, and exasperated to the highest pitch of hostile fury. Unterrified, however, by this cowardly defection, and conscious that an hour's delay might bring Warwick on his rear, the earl, with the first blush of dawn, marshaled his troops on that part of Edgecott Common, known, from three old Danish camps or tumuli upon it, as Danesmoor. On one of these the centre of the Welsh position rested; a second formed the centre of the northern position; the third stood a little aloof on the Welsh left, about equidistant from both lines, and was occupied by Lancastrian bowmen. In reviewing the ranks, Pembroke came to where his brother Richard, in a sombre and meditative mood, —the reverse of that which had always hitherto distinguished him on the eve of battle,—was leaning on his formidable battle-axe. "Art thou ill," said he, "or art thou afraid that thy huge carcase will be the butt of all the northern archery to-day?" "Not so, brother," was the calm response; "I am not thinking of myself; but dost thou remember the curse of the mother with the wooden beads on thy first battle? I fear me it will this day light upon thine head." The action began, and till high noon was contested on equal terms by both sides. A change then occurred; the Welsh carried the third hill, and put the greater number of the archers to the sword. The quick eye of Robin of Rydesdale detected, at the same time, various other symptoms that his forces were on the point of yielding the field. The issue shall be told by Burton the historian:—

"William Herbert, Earl of Pembroke, with Sir Richard his brother, were both valiant men, and as fast friends to King Edward IV. as professed foes to Richard Neville, the great Earl of Warwick. Leading the army of Welshmen at the battle of

Banbury, these two brothers, with their pole-axes, twice made their way through the battle of the northern men, which sided with Henry VI., without any mortal wound. There passeth a tradition in the noble family of the Herberts of Cherbury, that this Sir Richard, their ancestor, slew that day one hundred and forty men with his own hands, in passing and repassing through the enemy. Guns not being then in use, the pole-axe was the next mortal weapon, especially in such a dead-doing hand as this knight had. He is likewise reported to have been of giant's stature, the peg, or pin, being yet to be seen in Montgomery Castle, whereon he used to hang his hat at dinner, which no man of ordinary height at this day can reach with his hand.[4] By the courage of these two men the battle of Banbury had certainly been won, had not John Clapham, an esquire, and retainer of the Earl of Warwick, displayed his lord's colours, and from a high hill raised the cry, 'a Warwick! a Warwick!' whereat the Welshmen were so terrified, supposing Warwick with his whole army to be there, that they turned their backs and fled, knowing how unable they were to withstand Warwick's forces, since upon a quarrel the night before between the Lord Stafford and the Earl of Pembroke, the former had withdrawn his party from them, so that the general and his brother were left alone in the field, who, valiantly fighting, were encompassed and taken with the death of 5,000 of their men."

Thus far Burton. The stratagem suggested by Robin of Rydesdale, and executed by Clapham, snatched the victory from the Welsh. After carrying the third hill, their line had moved in advance, leaving the first hill, which originally formed the centre of their position, in their immediate rear. Making a detour, Clapham, with a thousand suttlers and camp-followers, bearing Warwick's colours, made his appearance right behind them on the summit of the abandoned elevation; the shouts raised of "a Warwick," and the display of his cognizance, with the belief that they were now overlapped by the combined armies, struck a panic into the Welsh troops at the very moment of victory, which all the efforts of Pembroke and his kinsmen failed to stem. In vain they twice rallied detachments of their more immediate followers; in vain they once more charged into the Lancastrian

[4] Burton wrote A.D. 1688.

meleé, and slew, with two strokes of their tremendous weapons, James Conyers, son and heir of the old knight, and Sir Roger Pigot, the ablest champion on Henry's side. The main body of their men had dispersed; they and a family circle were left alone in the midst of converging enemies; and this gallant globe, disdaining to fly, were, finally, rather overwhelmed by sheer pressure of multitudes, than disarmed by force. They were next day removed under a strong guard to Northampton. The battle was fought July 26, 1468.

On the morrow Pembroke made his will, reminding, with touching pathos, his lady, the Countess Anne, of her promise never to wed a second husband. He did not for an instant deceive himself as to his own impending fate, but so ardent was his affection for his brother Richard, that he bent his proud nature so far as to beg Warwick to spare his life, observing,—"My brother is young and lusty, and fit to serve the highest king in Christendom." He could scarcely have looked for a favourable reply, but the effort, so trying to a character so haughty and sensitive, is a noble instance of fraternal devotion. Warwick's answer reached the earl the same evening, and was received in profound silence, without a word of comment, for it was conveyed in terms almost *literatim* the same as those in which he had rejected the suit of the Anglesey mother,—"The earl and his brother are alike high traitors, and both alike shall die the death." The execution was appointed to take place on the fourth day of their imprisonment.

The crowds from all quarters that flocked in to Northampton to obtain a view of the men whose feats of arms, attested by thousands of living enemies, rivalled the exploits of the wildest fables of chivalry, were countless in number, and composed of all classes of the population. A sea of upturned faces surrounded the scaffold. Pembroke and Sir Richard, with their half-brother Sir Roger Vaughan, equally noted by the English historians for his "largeness of frame," first made their appearance. They were followed by their relatives, Morgan ap Henry,

Thomas ap Richard Vaughan, Harridon ap Picton, Henry Don, Ievan ap John Meredur, and six others. Sir John Conyers, with a division of the northern army, kept guard round the place of execution; but neither from them, nor from the crowds, did any manifestation of feeling escape. All were overpowered by the spectacle of a whole family, the first, even in that martial age, in personal prowess and intrepidity, tranquilly embracing the naked necks of each other, with a last mutual farewell and blessing, ere they laid their heads on the block. Pembroke suffered first; then Sir Richard,—"glorious in their lives, and in their death not divided;" then Sir Roger and the other members; lastly, Lord Rivers and his son. The multitudes separated in a species of terror. There were aged men in the reign of Elizabeth who remembered, when children, the execution of the "family of giants" at Northampton, and, in narrating it, were wont to dwell on the awe it left on the minds of their fathers and mothers, as well as on their own more tender faculties. The impression of such a scene could not fail to be permanent on even the rudest class of minds.

Pembroke's[5] remains were interred at Tintern, Sir Richard's at Abergavenny. The field of Danesmoor was to the Raglan kinsmanship what in Roman story Cremera was to the Fabii. From its ashes, however, the phœnix of their fortunes rose more brilliantly, and soared to a greater height than ever.

It is satisfactory to be able to state that the recreant Lord Stafford, the primary cause of the defeat of Edgecott, was seized by the inhabitants of Bridgewater, and executed for his treason, the same day as Pembroke, on the first mile-stone to the east of the town.

The headship of the family in the south, in the minority

[5] The earl was a munificent patron of Cymric literature, and the greatest loss, since the conflagration of the monastery of Bangor, A.D. 607, which has befallen our native collections was in the destruction, by Cromwell and his Vandal fanatics, of the Raglan library, formed by his exertions.

of William, the earl's son, devolved on his kinsman Sir Rhys ap Thomas, of Caerphili Castle.

Edward IV. never forgot or forgave the death of the guide of his youth, and the unswerving supporter of his throne. He carried his resentment so far that, when Warwick fell on Barnet field, he exposed the body for three days at St. Paul's in public view, and only when menaced with excommunication by the Church consented to permit it Christian burial. His brother Richard pointing out to him the wound on the temple which had proved fatal, Edward observed,—"I do not see it; what I do see are Pembroke's iron-grey hairs."

Events rapidly succeeded each other. Edward's death was followed by the murder of his two sons by Richard—an act which at once alienated every Yorkist in Wales from him, and threw the whole Principality into Henry Tudor's cause. Sir Rhys ap Thomas opened negotiations with the foster-child of his family. Henry landed, was everywhere received by his countrymen, and advanced at their head to Bosworth field. But one Cambrian chief adhered to Richard. "Here's to thee, ap Howel of Coedmore," exclaimed the last Yorkist king, as he drank a cup of wine brought to him before the signal for engagement was given; "thou art the only Welshman that hast not deserted thy sovereign." Richard fell—Meyrick states—by the hand of Sir Rhys ap Thomas, who placed his crown, whilst the battle still raged, on the brow of Richmond. And thus was realized, after a thousand years, almost to a year, of abeyance, (from A.D. 688, the date of the resignation of Cadwallader,) the restoration of the ancient British dynasty to the crown of Britain.

Pembroke's son William married Mary, coheiress of Rivers, Earl Woodville, who bore him one daughter, Elizabeth, the heiress of his vast estates, which she conveyed by marriage to Sir Charles Somerset, second cousin of Henry VII., who thus became, *jure uxoris*, Baron of Raglan. The Somersets, Dukes of Beaufort and Earls of Worcester, are their descendants. One of them has made the title of Raglan now a familiar name to the world.

From Pembroke's second son, Richard Herbert of Ewyas, descend the Earls of Pembroke, and Barons of Montgomery.

From the sons of Sir Richard Hir of Montgomery, the earl's brother, descended the Herberts of Cherbury, Powys, and Muckross in Ireland.

The Earls of Caernarvon are another progeny of the same Raglan House.

Richard, son and heir of Sir Richard Hir of Montgomery, was steward of the Marches in the reign of Henry VIII., and lies buried in Montgomery. His son Edward returned from military service abroad with an ample fortune, and added largely to the family estates. All the possessions of the Raglan Herberts, indeed, appear to have descended to them from remote periods, or to have been acquired without wrong to any man—a statement that cannot be applied with truth to a dozen other baronial properties in the realm. Lord Herbert of Cherbury, who, if not a Christian by profession, shamed such as were by his practice, made it on more than one occasion publicly known, that if an acre of his property had been wrongfully obtained, he was prepared to restore it. Edward Herbert, in the latter part of his life, dismantled Montgomery, and removed to his new residence at Black Hall. He left four sons—Richard, father of Lord Herbert of Cherbury, Matthew Herbert of Dolygoeg, Charles Herbert, and though last named, the richest in worth and genius, George Herbert, the country parson, to whose sacred "awen," the birthright of his Cymric race, the Church of England is indebted for the temple of her sweetest poetry. The only other Church of England poet worthy to be compared with him is also a Cymro—Williams of Cwmcynvelin, the author of *The Baptistery*, and *The Cathedral*. The equal of these, Vicar Pritchard, of Llandovery, wrote in his native tongue.

By the union of the Clives with the Herberts of Powys, there flows in the veins of the noble family of Powys Castle the historic blood of ancient Britain and modern India. The conqueror of the East, and the champion of

native liberty, are both represented by them. We may, without fear of the imputation of flattery, add that, both in the cabinet and the field, in England and the Crimea, the name Herbert promises to be as worthily upheld in these days, as when Caradoc Vraich Vras headed the chivalry of the Round Table, or David Gam bore the banner of St. George at Agincourt, or Clive, at Plassye, added a new world to the British crown.

N.B.—The above brief sketch is only designed to bring the Herbert or Raglan family down to the moment of their connection with Montgomery Castle. Their subsequent history in their various branches would require a large volume; and it is much to be regretted that our great families, very unlike the French, do not pay due attention to the composition and editing of their own histories.

MANNERS AND CUSTOMS OF THE PEOPLE OF TENBY IN THE EIGHTEENTH CENTURY.

THE history of a little town is not without interest, nor are the labours and researches of those who prepare it to be deemed useless or unimportant; for the mind loves to dwell with hallowed pleasure on the records of the dead, and to treasure up the remembrance of the past. The history of Tenby has not been neglected. Fenton in his *Pembrokeshire*, and Norris in his *Etchings*, have done tolerable justice to its historical antiquities; so that, without having recourse to rare manuscripts, difficult of access, little worthy of notice can be added. But though the interest excited by these historical revelations of antiquity may be greater and more permanent, a review of some of the habits and customs, the superstitions and foibles, of the former occupants of our town, cannot fail to prove an interesting study. Nor will the subject be entirely devoid of utility, if we but place the customs and habits of those who went "the way to dusty death," even so recently as at the beginning of the same century, side by side with those of the present inhabitants, and

then observe in what we have improved, and in what fallen short. Perhaps we shall not, on the whole, be inclined to regret that we were not born in "the good old times."

The old year—the year of our British and Anglo-Saxon forefathers—began with Christmas, which was in past times, as it is still, the season above all others of popular customs and observances. With that merry season, therefore, we may conveniently begin our calendar of the customs of Tenby.

On Christmas-eve large crowds assembled, parading through the different streets of the town in procession, carrying lighted torches, which flared about in a manner that threatened at times a general conflagration of the whole town,—a fire-engine being then, as now, unknown in Tenby. Cow-horns blown by many in the crowds, perfectly *ad libitum*, usurped the place of better music, and "racked the listening ears." Verses were shouted by stentorian lungs, containing the valuable information that "Christmas comes but once a year," while the joyous pealing of the Christmas chimes had a most cheerful and exhilarating effect. The insides of the windows of private houses were decorated with a variety of quaint devices, formed of the leaves of evergreens, principally box, myrtle, or holly, the red berries of the latter making a pleasing contrast; and few places of business were to be seen without these Christmas symbols. At 4 A.M. on Christmas-day it was customary for the young men of the town to escort the rector, with lighted torches, from his residence to church; extinguishing their torches in the porch, they went in to the early service, and at its conclusion the torches were relighted, and the procession returned to the Rectory, the chimes ringing till the time of the usual morning service.[1]

Then it was that the good folks met their friends and neighbours with a hearty grip of the hand and a beaming

[1] This custom in the Welsh districts is called *Pylgain*, or *Plygani*, which means "the morning light," when the ceremony takes place. —T. O. M.

face, and each wished the other a "merry Christmas;" and, like the "fine old English gentleman," "while feasting all the great," they "ne'er forgot the small," for the aged poor, going from door to door on their eleemosynary errand, were rarely sent empty away.[2]

Sometimes before, and sometimes after, Christmas-day, the fishermen dressed up one of their number, whom they called the "Lord Mayor of Penniless Cove," with a covering of evergreens, and a mask over his face; they would then carry him about, seated on a chair, with flags flying, and a couple of violins playing before him. Before every house the "Lord Mayor" would address the occupants, wishing them a "Merry Christmas and a Happy New Year." If his good wishes were responded to with money, his followers gave three cheers, the masquer would himself return thanks, and the crowd again give "three times three," hip, hip, hurrah!

If, however, the eve of Christmas was a season of mirth and good fellowship, the day after (St. Stephen's-day) was stained with the recurrence, from year to year, of the barbarous and uncouth practice of "holly beating," which consisted in a furious onslaught being made by men and boys, armed with large bushes of the prickly holly, on the naked and unprotected arms of female domestics, and others of a like class; and as the short-sleeved jackets of the Welsh servants pointed them out as convenient subjects for the flagellation, their bleeding arms soon bore testimony to the unrelenting barbarity of their unmanly tormentors. It is not very clear what object the people of Tenby could have had in view by such a performance;[3] certainly it was no appropriate offering to the memory of the gentle Stephen; however, we will leave the usage and its commemoration to the past, and congratulate ourselves that the terrors of the law have extinguished

[2] For about a fortnight before Christmas the "waits" went their nightly rounds. And on Christmas-eve the postman, decked out with ribbons, went about soliciting the customary Christmas box.

[3] It would seem to bear a reference to the bloody martyrdom of St. Stephen.—J. W.

this ill-mannered custom of the good old times. Leaving the former occupants of the town to the enjoyment of their roast beef and plum-pudding, we will pass on to New Year's day.

In the first place, then, there was a general desire to see the old year out and the new year in, which was done according to the several tastes of different parties. Some danced the old year out, some sung it out, some drank it out, for the love of "Auld Lang Syne," some few prayed it out, but very many *walked it out*, which was done to the intense annoyance of invalids, and of good musicians. For the promenaders, judging that music should herald in the new year, sung away in total defiance of all rules of melody and harmony, perfectly regardless of their distracted auditors, such verses as the following:—

"Get up on New Year's morning,
The cocks are all a-crowing;
And if you think you're awake too soon,
Why get up and look at the stars and moon;
But get up on New Year's morning."

These lines also are sung in some rural parishes near Tenby:—

"The roads are very dirty,
My shoes are very thin,
I wish you a happy New Year,
And please to let me in."

It is easy to see that the object nearest the singers' hearts was, that all who were asleep should "awake from their slumbers." But there was another reason for the early relinquishment of the downy pillow, as urged by the discordant but importunate singers. To rise early on New Year's morning was generally considered "lucky," on the principle that, as the year was begun, so it would be continued day by day till the next New Year's morn; for this reason, also, the good and thrifty housewife managed that a fresh loaf should be brought into the house on that morning, while a perfect and rigid quarantine existed with regard to female visitors, till the threshold had been crossed by one of the masculine gender; and

numberless were the instances always at hand illustrative of the evil to be avoided, and luck gained, by the continuance of so ridiculous and, as far as the fair sex were concerned, so unflattering a custom. Even now many people object to the entrance of a female before the incoming of one of the other sex.

From an early hour of the morning a continued assault was made on the knockers by boys and girls with their "New Year's water." Their equipment consisted of a tin, or earthenware cup, filled with spring water, drawn fresh from the well that morning, and a bunch or sprig of box, myrtle, or other evergreen immersed, with which they would sprinkle the hands and faces of those they met, receiving in return a trifling gratuity. When one of these youngsters was admitted into a house, every room from kitchen to attic was sprinkled by him, as well as the inmates themselves. The fee for this performance ranged, according to the liberality of the donor, from copper to silver coins.[4] Among the numerous snatches of songs sung during the ceremony, we subjoin the following, which we quote from the *Archæologia Cambrensis*, 1849, p. 141, the verse having been taken down by the Rev. J. B. Smith, late curate of Tenby, from the lips of the children themselves:—

"Here we bring new water from the well so clear,
For to worship God with, this happy new year;
Sing levy dew, sing levy dew,[5] the water and the wine,
With seven bright gold wires, and bugles that do shine;
Sing reign of fair maid,[6] with gold upon her toe,
Open you the west door, and turn the old year go;[7]

[4] These observances with regard to New Year's day are in vogue at the present time, and are no doubt connected with the ancient worship of wells and fountains. The verses which follow are extremely curious, and are probably a relic of very early paganism.—T. W.

[5] "Levy dew" appears to me to be an English version of "llêf i Dduw," or "llêf ar Dduw," *i.e.*, in Welsh, "a cry to God."—J. F.

[6] Is this the Virgin, or Aurora? The idea of Aurora's feet being gilded with the beams of the setting sun, and her head by those of the rising, is not destitute of poetry, nor without parallel.—J. B. S.

[7] This is a complete provincialism. A horse, when taken to a field,

Sing reign of fair maid, with gold upon her chin,
Open you the east door, and let the new year in."

Turn we now to Twelfth-night, which was long kept as a time of wassail and revelry. Those accustomed to the festivities of a London Twelfth-night, the brilliant show at the confectioners' shops, where twelfth cakes range from a shilling to two or three guineas apiece, the merriment of the social circle while choosing the king and queen, and other pleasing games, would be disappointed at not seeing any preparation for the evening's amusement; but, towards dusk, many of the townfolks, and of the neighbourhood, proceeded from house to house with their "wassail bowls,"[8] and persons partaking of the contents were expected to pay. As the song made use of on this occasion was one of great length, we have only selected two of the verses, the first being an invitation to the wassail. It will be seen that the invitation was not always accepted, and the pathetic lament of the second verse was the consequence. The lines are given as sung outside each door:—

THE WASSAIL BOWL.

"Taste our jolly wassail bowl,
Made of cake, apple, ale, and spice;
Good master give command,
You shall taste once or twice
Of our jolly wassail bowl.

"Are there any maidens here,
As I suppose there's none,
Or they wouldn't leave us here
Freezing on the cold stone,
With our jolly wassail bowl."

Few of the gentler sex could withstand this appeal and flattering tribute to the kindness of their hearts.

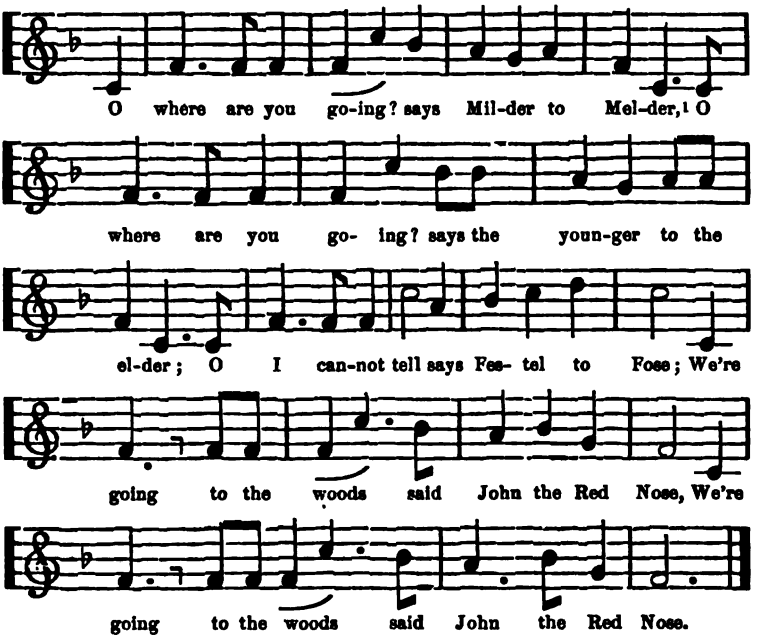
Another mode of levying contributions was by means of the "cutty[9] wren."

as soon as the gate is opened, is "turned go," in the ordinary language of the lower orders.—J. B. S.

[8] From the old Saxon custom of drinking healths, when they made use of the words *wæs-hæl*, meaning "health be to you."

[9] Cutty, diminutive; and in Somerset, a wren.—See Wright's *Provincial Dictionary*.

Having procured a wren, and placed it in a small ornamented box, or paper house, with a square of glass at either end, two or four men would carry it about, elevated on four poles fixed to the corners, singing the while a long ditty. The words, though rough and unpolished, will serve to describe three great divisions of the human family—the fault-finding inquisitives, the know-nothings, and the know-alls. Annexed are the verses, which were sung to the following tune:—

THE CUTTY WREN.

O where are you go-ing? says Mil-der to Mel-der,[1] O
where are you go- ing? says the youn-ger to the
el-der; O I can-not tell says Fes- tel to Fose; We're
going to the woods said John the Red Nose, We're
going to the woods said John the Red Nose.

O what will you do there? says Milder to Melder,
O what will you do there? says the younger to the elder;
O I do not know, says Festel to Fose;
To shoot the Cutty Wren, said John the Red Nose,
To shoot, &c.

O what will you shoot her with? says Milder to Melder,
O what will you shoot her with? says the younger to the elder;
O I cannot tell, says Festel to Fose;
With bows and with arrows, said John the Red Nose,
With bows, &c.

[1] Sometimes pronounced "Molder."

O that will not do, says Milder to Melder,
O that will not do, says the younger to the elder;
O what will do then? says Festel to Fose;
With great guns and cannons, said John the Red Nose,
With great, &c.

O what will you bring her home in? says Milder to Melder,
O what will you bring her home in? says the younger to the elder;
O I cannot tell, says Festel to Fose;
On four strong men's shoulders, said John the Red Nose,
On four, &c.

O that will not do, says Milder to Melder,
O that will not do, says the younger to the elder;
O what will do then? says Festel to Fose;
On big carts and waggons, said John the Red Nose,
On big, &c.

What will you cut her up with? says Milder to Melder,
What will you cut her up with? says the younger to the elder;
O I do not know, says Festel to Fose;
With knives and with forks, said John the Red Nose,
With knives, &c.

O that will not do, says Milder to Melder,
O that will not do, says the younger to the elder;
O what will do then? says Festel to Fose;
With hatchets and cleavers, said John the Red Nose,
With hatchets, &c.

What will you boil her in? says Milder to Melder,
What will you boil her in? says the younger to the elder;
O I cannot tell, says Festel to Fose;
In pots and in kettles, said John the Red Nose,
In pots, &c.

O that will not do, says Milder to Melder,
O that will not do, says the younger to the elder;
O what will do then? says Festel to Fose;
In brass pans and cauldrons, said John the Red Nose,
In brass pans, &c.

The four men would then enter the doorway, groaning under the weight of their burden, and looking as if they had just relieved Atlas of his shoulder-piece.[2]

[2] The superstitions connected with the wren are very singular, and certainly very curious. Pliny (book x. c. 95) has preserved an ancient popular tradition that there was a perpetual feud between the wren and the eagle, and that the cause was a dispute as to which had the superior right to the title of king of the birds; and, in most European languages, the wren is popularly known by a name signifying king. It had also the general reputation of being a vain-glorious bird. A story, which was current in this island as far back as the twelfth century, represents the wren sitting upon the sprig of a tree, and boasting that he was so strong and powerful that if the sky should fall he had no apprehension; but, at that moment, the actual fall of a small leaf threw him into a paroxysm of terror. The common custom of wren hunting

Another custom prevailed on the same day, in the country rather than in the town, called "tooling," which consisted in calling at the different farm-houses, or wherever Sir John Barleycorn held his court, and under the pretext of searching for one's tools behind the "beer cask," giving an unmistakable hint of the occasion of the visit. Thus, a carpenter would say, "I've left my saw behind your beer cask," or a carter "my whip," which was at once acknowledged by a cup of beer. What was called "souling," or "sowling," was practised by the female portion of the poor, who visited their more wealthy neighbours, demanding "sowl,"[3] which signified, in its provincial acceptation, any condiment eaten with bread, such as meat, fish, &c., but especially *cheese*. As the usage was very generally recognized, *sowling*-day proved, and still proves, one of the most profitable dates in the calendar.

Shrove Tuesday was the next holiday generally kept, when the time of the good inhabitants was divided between foot-ball kicking and pancake eating. The shutters remained upon the shop windows, while the windows of all the private houses in the main streets were being barricaded with wood, or blinded with laths, bags, and sacking. About noon, with a rush, and a yell worthy of a tribe of Blackfoot Indians, some two or three hundred of the good Tenbyonians would pass along, kicking, hooting, shouting, wrestling, in one chaotic mass, the ball, meanwhile, flying up, impelled by the feet of the players. Such was the foot-ball of the olden time.[4] Towards evening, several single

has no doubt some connection with these fables; but it must also, from the circumstance of its being restricted to the period of the Christmas festivities, have been connected with other popular superstitions now forgotten. The hunting of the wren, in most parts, takes place on St. Stephen's-day. It is, or was, practised in the South of France, as well as in Ireland, and in different parts of England.—T. W.

The name "Dryw," by which the wren is known in Wales, suggests a druidic origin for the custom.—J. W.

[3] Possibly from the French *soûl*, signifying "one's fill," or from *saouler*, "to satisfy with food."—See Wright's *Provincial Dictionary*.

[4] Foot-ball on Shrove Tuesday appears to have been a very general

combats having previously taken place in the churchyard, and the other gymnastic recreations having ended, the old town would resume its wonted quiet appearance.

On the first of March, St. David's-day, one of the benefit clubs showed their patriotism by marching through the town, bearing the leek in their hats. In the evening a ball took place, at which artificial leeks of a costly description were worn by both sexes. This custom has been discontinued.

Turn we then to the next holiday, Good Friday. The circumstance which this day serves to commemorate is sufficient to throw an air of solemnity over the proceedings of that season, and in country towns a more strict observance of religious services is usually kept. As late as the end of the last century, the old people were in the habit of walking barefooted to the church, a custom continued from times prior to the Reformation.[5]

Returning from church they regaled themselves with hot cross-buns, and having tied a certain number in a bag, they hung them up in the kitchen, where they remained till the next Good Friday, for *medicinal purposes;* the belief being that persons labouring under any disease had only to eat a portion of a bun to be cured. The buns so preserved were used also as a *panacea* for all the diseases which domestic animals are liable to.

About this time many young persons would meet together, to "make Christ's bed." This was done by gathering a quantity of long reed leaves from the river, and weaving them into the shape of a man; they then

practice, both in England and, especially, in Scotland. At some places it was the women only who kicked the foot-ball, and sometimes the married women were opposed to the unmarried. At Ludlow, and, I think, other places on the borders, they pulled a rope instead of kicking a ball.—T. W.

[5] An old woman, named Martha Evans, used to remark on the difference between the fashion of the present and her youthful days, when all business was suspended, no horse or cart to be seen in the town, and the people walked barefooted to church, that they might not "disturb the earth."

laid the figure on a wooden cross, in a retired part of a field or garden, where they left it.[6]

The next holiday we have to notice is Easter Monday, which was always devoted to merry-making; the neighbouring villages (Gumfreston especially) were visited, when some amused themselves with the barbarous sport of cock-fighting, while others frequented the two tea parties, held annually at Tenby and Gumfreston, and known as the "Parish Clerks' Meeting."

But of all the holiday seasons kept by the inhabitants of Tenby, the most interesting was the "Maying time;" for in the thorough innocence and beautiful simplicity of its amusements, which were joined in by all ages and sexes, there was everything to admire, and nothing to regret. On May-eve the inhabitants would turn out in troops, bearing in their hands boughs of thorn in full blossom, which were bedecked with other flowers, and then stuck outside the windows of the houses. May-poles were reared up in different parts of the town, decorated with flowers, coloured papers, and bunches of variegated ribbon. On May-day the young men and maidens would, joining hand in hand, dance round the May-poles, and "thread the needle," as it was termed. A group of from fifty to 100 persons would wend their way from one pole to another, till they had thus traversed the town. Meeting on their way other groups, who were coming from an opposite direction, both parties would form a "lady's chain," and so pass on their respective ways.[7] The May-poles belonged to the children of the several localities in which they were erected, and it was the custom for the

[6] This is perhaps derived from an old popular Popish custom of burying an image of Christ on Good Friday, which is described in Barnabe Googe's translation of *Naogeorgus*:—

"Another image doe they get, like one but newly deade,
With legges stretcht out at length and handes upon his body spreade;
And him, with pompe and sacred song, they beare unto his grave."—T. W.

[7] This kind of continuous dance seems to have been peculiar to the May-day ceremonies in most parts of the island. It is still continued at Saffron-Walden, in Essex, on the evening of May-day, under the rather curious name of playing "Tig-in-the-gutter."—T. W.

possessors of a pole to endeavour to pull down those set up in other places. A watch was therefore left round each, and frequently the parents would mount guard to repel the daring invaders. If, however, a surprise was effected, and the assault proved successful, both parties joined in the joke, and everything proceeded amicably. A superstitious notion prevailed that it was fatal for any person to pick up a piece of hawthorn in flower, if found broken off on the road.

Whit-Monday succeeded, when a women's benefit club walked in procession to church, with band and banners before them, and bunches of flowers in their hands. After the service they dined, and wound up the evening by dancing "Sir Roger de Coverley," "John Saunders,"[8] and executing various other Terpsichorean feats. Large parties were in the habit of visiting Caldy Island, there to pass away their time with rabbit and puffin shooting, and pic-nics on the beach. As the entertainments were not governed by the laws of temperance, the boatmen were not always in a fit condition to take charge of those who had committed themselves to their care. Hair-breadth escapes from a watery grave were very frequently experienced.

A passing notice of the roystering hay-making customs must not be omitted. If any one was so unfortunate as to enter a field at hay-making time, he or she was immediately pounced upon by the hay-makers of the opposite sex, tossed about on the hay-cocks, and bound with hay-

[8] This dance is as follows:—The couples being selected, one of the females would step up to her partner, inviting him to dance, which honour he would refuse. The disconsolate fair one then addressed herself to the fiddler, when the following colloquy took place:—

Female.—"This dance, it will no further go."
Fiddler.—"Pray, dear miss, why say you so?"
Female.—"Because John Saunders won't come to."
Fiddler.—"He *must* come to, he *shall* come to,
Whether he will or no;
Try him again miss."

The advice is taken by the lady. She again pops the question,—this time successful. This is repeated with each couple.

bands, till a species of "black mail" had been levied. However inclined to resist, the victim, laid on his back in the broiling sun, was soon obliged to sue for quarter. The ceremony when performed on females, was termed "giving them a green gown," and when on one of the other sex, "stretching their backs." Neither age or condition was respected, and a hay-field was therefore carefully avoided.

We must not neglect to make mention of St. Crispin's-day, the 25th of October. An effigy was made up, and hung on some elevated and prominent place (the steeple for instance) on the previous night. On the morning of the saint's day it was cut down, and carried about the town, a will being read in doggerel verse, purporting to be the last testament of the saint, in pursuance of which the several articles of dress were distributed to the different shoemakers; at length nothing remained of the image but the padding, which was kicked about by the crowd. As a sort of revenge for the treatment given to St. Crispin, his followers hung up the effigy of a carpenter on St. Clement's-day,[9] the 23rd of November.

We now approach the season of the year when the darker superstitions of our forefathers come into play. Witchcraft, spell-working, and other superstitions were extremely popular in years gone by, and many strange tales are narrated how such-and-such persons were bewitched—how such-and-such witches were caught, by making them sit on a chair, and then sticking them through the chair with a two-pronged fork—how others saw the spirits of their intended consorts. Nor are there tales wanting of some who had made compacts with the evil one, and how the latter, at the expiration of the contract, came and took away the victim, leaving behind a sulphureous smell. Stories are also told of coffins having been opened, and nothing but stones found in them, Satan

[9] On the evening of this day, it was customary for the owners of fishing-boats to give a supper of roast goose and rice pudding to their crews.

having carried off the body,[1]—the existence of resurrectionists never once entering into the calculation of the narrators. As it would exceed our limits to give place to all the well attested ghost stories, we will be content to draw the reader's attention to a few of the charms, or spells, employed by love-sick maidens for the purpose of seeing into futurity, and more especially to be favoured with a glimpse of their husbands. For the proper working of these spells, or charms, there were various things indispensable, the absence of any of which was fatal to their successful termination.

The favourite time of the year for these performances was "All Hallows'-eve," when it was customary for females to go alone to cross-roads at midnight, and, having raised a little of the ground, to sow some hemp seed, chanting the while,—

> "Hemp seed I sow,
> Hemp seed I'll mow;
> Whoe'er my true love is to be,
> Come rake this hemp seed after me."

It has been affirmed that the shape of the person sought came and raked the hemp seed, while some sowers have been frightened by actually feeling the rake touch their legs.[2]

Another means employed to bring about the same

[1] This is a remnant of the old superstition relating to vampires, which is known to have prevailed very extensively in this island.—T. W.

[2] The sowing of hemp seed, as here described, at midnight on All Hallows'-eve, was a very common practice in England and Scotland. It was also practised at the same hour on Midsummer-eve. During both these nights there was popularly supposed to be a more intimate connection between the seen and unseen world than at other times. The custom, as practised at Midsummer, is mentioned in Gray's *Pastorals*, and we learn from other sources that the usual formula then used on the occasion was,—

> "Hemp seed I sow,
> Hemp seed I hoe,
> And he that is my true love,
> Come after me and mow."—T. W.

result was to place a table in the kitchen, or hall, to set thereon meat and drink, together with a lighted candle, then putting a wet article of female wearing apparel on a chair before the fire, the expecting fair one would hide in a closet, or cupboard, and patiently wait to see whether any person would come and turn the article. If the person appeared, the same year was to see her a bride; some, we have been informed, have been much terrified by seeing the apparition of a coffin.

A third recipe was as follows:—bore nine holes in the blade bone of a shoulder of mutton;[3] put it under the pillow to dream on; also place your shoes at the foot of the bed, in the shape of a T, saying these words:—

"I put my shoes in the shape of a T,
Hoping my true love for to see,
Not in apparel or array,
But in his clothes he wears every day."

This was pronounced to be remarkably efficacious.

We must not omit to notice the way to get a person cured who had been bewitched, the more so as, since the commencement of this year (1857), several cases of supposed witchcraft have been brought before the public in the newspapers, and the recipe for the cure in 1857 is almost a transcript of that of 1757. The finger nails of the bewitched are to be pared close, the parings thrown into the fire, while a near relation of the afflicted stands at an open window. The witch is then seen approaching, writhing in great agony, and when she sees the look-out she will say, "How is so-and-so?" The answer is, "Very bad to-day." The witch then rejoins, "Poor thing, God bless her then," and immediately the afflicted person regains her strength.

The belief in "corpse lights," or "corpse candles," and "spectral funerals," was formerly prevalent, and is

[3] It is a curious circumstance that we are informed by Giraldus Cambrensis (*Itin.* i. 11) that the practice of divination by the blade of a shoulder of mutton was introduced into Pembrokeshire by the Flemings, who were brought there under the Anglo-Normans; and he gives us some curious instances of the purposes to which it was applied.—T. W.

still partially so. The appearance of the former is supposed to betoken the death of some member of the family round whose dwelling-place the light is seen first to hover, and then take the road to the church-yard.[4] It is also seen, some time beforehand, flickering over the place where a fatal accident is about to happen. The appearance of the spectral light is most capricious, comes at no certain time, and is not seen by everybody. The latter (the spectral funeral) bears the shadowy likeness of the persons who will form the funeral procession, and the accompaniments of the rites of sepulture are also visible. Stories are told of persons returning home at midnight who have become entangled in the phantom procession, and have failed to release themselves, until they had become aware, either by seeing the name on the coffin-plate, or learning from one of the assemblage, whose death was thus foreshown.[5]

[4] The following authentic anecdote may serve to illustrate the text, and form an instance of the prevailing superstitions on the subject of "corpse-lights" and "spectral funerals" in the south of Pembrokeshire. Two ladies in the family of the writer were returning home, one winter's evening, from a market-town not a dozen miles from Tenby, and, being rather late, several members of the family rushed to the doors to receive them, while others went to the windows with lights. The next day the gardener was gravely told by one of the villagers that a death was going to occur in the family, for he had seen the corpse lights at the doors and windows, and also had watched the hearse draw up to the door, stay long enough to take up a corpse, and then drive off towards the church-yard, when it disappeared. The spectator and prophet was much disappointed when the servant informed him that the carriage had conveyed the ladies home, only stopped to set them down, and then driven back by the road above the church-yard, where it could not be seen on account of the trees that overhung the road.—G. P. W. S.

[5] When a person dies, the first thing done is to provide candles, which are brought by the neighbours and friends, and a member of the family sits up with the corpse. The night before the funeral immense numbers go to the house of the deceased, and repair to the chamber where the corpse is laid out—this is the *Wylnos*, or "watch-night."—T. O. M.

Watching the dead seems to have been the universal practice both of the Celtic and Teutonic races. Our Saxon forefathers called it the *lic-wake*.—T. W.

But before closing our remarks on the superstitious observances celebrated by the old inhabitants of Tenby, let us say a passing word on the funerals. These were seldom select. All who desired to testify respect or regret for the departed, as well as the surviving relatives, were expected to attend, due publicity having been given. At the appointed hour multitudes met at the house where the corpse lay, and where sometimes a short religious service was performed. They then slowly accompanied, promiscuously, the mortal remains to their resting-place, chanting, on the way, verses of psalms or hymns, expressive of sentiments apt to the occasion, to well known and mournful music, a small knot of singers, who acted as a leading choir, generally heading the procession. The custom of sending out to the waiting crowds "mulled beer" in tankards, which were passed from hand to hand, and mouth to mouth, each taking a passing toll, contrasted rudely with the general solemnity of the arrangements.

We must not omit to mention one other custom which is fast going to decay, we mean the Christmas mummers, or "guisers." For three weeks before and after Christmas they are accustomed to go their rounds, mostly three in company, in a quaint guise, when every house is visited by them, and leave to enter requested. When admitted, they hold dialogues in doggerel rhyme, and as the subject of it embraces kings, knights, princesses—nay, even Beelzebub himself—we may be excused if we lay the dialogue *verbatim* before our readers. As each of the three during the dialogue represent various characters, they shall be designated Nos. 1, 2, and 3:—

No. 1. "Here comes I, old Father Christmas,
Christmas or not,
I hope old Father Christmas
Will never be forgot.
A room—make room here gallant boys,
And give us room to rhyme,
We're come to show activity
Upon a Christmas time.
Acting youth or acting age,
The like was never acted on this stage;

If you don't believe what I now say,
Enter St. George and clear the way."

No. 2. "Here comes I, St. George, the valiant man,
With naked sword and spear in hand,
Who fought the dragon, and brought him to the slaughter,
And for this won the King of Egypt's daughter.[6]
What man or mortal will dare to stand
Before me with my sword in hand;
I'll slay him, and cut him as small as flies,
And send him to Jamaica to make mince pies."

St. George's challenge is soon taken up, for says

No. 3. "Here comes I, a Turkish knight,
In Turkish land I learned to fight,
I'll fight St. George with courage bold,
And if his blood's hot, will make it cold."

To this rejoins No. 2, who says:—

"If thou art a Turkish knight,
Draw out thy sword, and let us fight."

A battle is the result; the Turk falls, and St. George, struck with remorse, exclaims,—

"Ladies and gentlemen,
You've seen what I've done,
I've cut this Turk down
Like the evening sun;
Is there any doctor that can be found,
To cure this knight of his deadly wound?"

No. 1 re-enters, metamorphosed,—

"Here comes I, a doctor,
A ten pound doctor;
I've a little bottle in my pocket,
Called hokum, skokum, allcompane;
I'll touch his eyes, nose, mouth and chin,
And say, 'rise dead man,' and he'll fight again."

After touching the prostrate Turk, he leaps up, ready again for the battle. St. George, however, thinks this to be a favourable opportunity for sounding his own praises, and rejoins,—

"Here am I, St. George, with shining armour bright,
I am a famous champion, also a worthy knight;
Seven long years in a close cave was kept,
And out of that into a prison leaped,
From out of that into a rock of stones,
There I laid down my grievous bones.

[6] Occasionally "the King of England's daughter."

Many a giant did I subdue,
And run a fiery dragon through.
I fought the man of Tillotree,
And still will gain the victory.
First, then, I fought in France,
Second, I fought in Spain,
Thirdly, I came to Tenby,
To fight the Turk again."[7]

A fight ensues, and St. George, being again victor, repeats his request for a doctor, who succeeds, as before, in making a miraculous cure, and at once comes forward as the Protector.

"Here comes I, Oliver Cromwell,
As you may suppose,
Many nations I have conquered
With my copper nose.
I made the French to tremble,
And the Spanish for to quake,
I fought the jolly Dutchman,
And made their hearts to ache."

No. 2 then changes his character into that of the "gentleman in black."

"Here comes I, Beelzebub,
And under my arm I carry a club,
Under my chin I carry a pan,
Don't I look a nice young man?"

The main object of the visit is then delicately hinted by No. 3, as follows:—

"Ladies and gentlemen, our story is ended,
Our money box is recommended;
Five or six shillings will not do us harm,
Silver, or copper, or gold if you can."

After this appeal has been responded to, St. George, the Turk, Doctor, Oliver Cromwell, and Beelzebub, take their departure.

There is an anecdote told in connection with the bells of St. Mary's Church which may be as well mentioned

[7] The notion of St. George coming to Tenby to fight the Turk is not quite so absurd as at first sight may seem. In the seventeenth century, and at the beginning of the last, the Barbary corsairs, who were usually comprised under the name of Turks, not unfrequently made their appearance in the Channel, and sometimes landed suddenly, attacked a defenceless village, and carried off into slavery any of the inhabitants who fell into their hands.—T. W.

here. The people were immensely fond of bell-ringing—joyous peals for births, marriages and arrivals, mourning peals for the dead, and chimes to call the good folks to church. One of the ringers, on a Sunday afternoon, seeing a tune marked in numbers on the wall, commenced ringing it out; the rector was just coming to church, he listened, and was much astonished to hear the well-known tune of "Bob and Joan." A stop was at once put to Sunday chiming.

Before concluding this brief notice of the customs and holiday usages of the former inhabitants of Tenby, we must own our inferiority to them in one essential, namely, the religious feelings and habits of the fishermen. Although we may, in the nineteenth century, pride ourselves on superior knowledge, and other advantages possessed by us,—though we may congratulate ourselves on being less barbarous and superstitious,—yet, in some cases, we also may learn a lesson from our predecessors, and, while avoiding their errors, still follow them with advantage in whatever is good. The following may be quoted without much injury to the moral or religious character of those concerned:—

"Situated on the end of the old pier head once stood St. Julian's Chapel. In this edifice service was regularly performed: previous to their setting out, prayers were offered up before the assembled fishermen, for safety to themselves, and success to their undertakings: one halfpenny was paid the officiating minister, as an acknowledgment for each man, and one penny for each boat; and, as there could be no mistaking the zeal of those frequenting the service, we may not disbelieve the traditions of those old times, that the draughts of fish taken were all but miraculous. The fishermen did not consider their duty performed till they had offered up thanksgivings in the unostentatious chapel for their safe return and preservation from an element in whose every wave death lay in ambush."[8]

[8] Fenton's Pembrokeshire.

The chapel was converted into a bath, then into a blacksmith's storehouse, and finally torn down with the old pier head; a new pier head has been erected, but we fear the fishermen of the present day do not see the necessity for another St. Julian's Chapel.

Hoping our readers may feel some little pleasure in perusing these pages, we, together with them, will take leave of "the good old times" in Tenby.

L. P. BARNASCHONE.

[We are deeply indebted to that diligent student of the customs of our forefathers, Mr. Thomas Wright, for the valuable notes to which his initials are appended. We have also to thank Mr. T. O. Morgan, the Rev. J. B. Smith, and Mr. G. P. W. Scott, for their notes, which also all tend to elucidate an interesting subject; and we shall be glad to receive more papers, of a similar character, illustrative of the manners, customs and superstitions of other localities within the Principality of Wales.—ED. CAMB. JOUR.]

THE MABINOGION.

[The "Triads of Privilege and Customs" are followed by the "Triads of Bardism," but as these occur in the "Traditionary Annals of the Cymry," we are obliged, with the view of avoiding unnecessary repetition, to omit them here.—ED. CAMB. JOUR.]

Letters from George Ellis, Esq., Editor of the "Early English Romances," to W. O. Pughe, on the subject of the "Mabinogion."

Wimpole Street, 31st March, 1803.

MY DEAR SIR,

. . . . . .

I now return you, with many thanks, the last sheet of the *Mabinogion*, of which, in general, the Welsh only is transcribed. I take the liberty of keeping the remainder, which, I can promise you, shall be as safe in my hands as it could be in your own, and of which I am making a short extract for my own use. Leyden, to whom I have shown them, agrees with me in thinking them infinitely curious, and much more valuable, as pieces of antiquity

tending to illustrate history, than all the volumes of pretended historians put together. But he also thinks, with me, that for the purpose of insuring their complete success with the public, it will be necessary to adopt, *in general*, a less servile mode of translation; to remove carefully all the obscurities; and to render the whole as easy and flowing in point of style as can be done, with due attention to *material* fidelity of translation.

When, therefore, the version of as much as will make a volume shall be completed, it will be material that we should revise the whole with great attention, to observe what parts will require the illustration of notes descriptive of ancient manners and customs, to digest the general plan of the work, to determine whether any sort of introduction will be necessary, and to inquire what materials exist which can be employed in its construction, &c. It seems to me that the *Mabinogion* are not at all inferior in point of merit to the Arabian tales, and I see no reason why they should not become equally popular. We (the English I mean) have perhaps been culpably negligent in not attempting to derive more information from your countrymen; but they are also blameable in neglecting these tales, and in hunting after the supposed *historical* record which gave rise to the work of Geoffrey of Monmouth. Let us see Mr. Ritson and Mr. Pinkerton, with their Normans and Goths, fairly at issue with the *Mabinogion!*

I trust that, whether you can or cannot dine here before Wednesday, I shall have the pleasure of seeing you on that day, as I expect to leave town before the end of next week, and I much wish to concert with you our future measures. In the meantime believe me, with many thanks for your kind assistance, &c.,

G. Ellis.

From the last paragraph of the above letter it would appear that Mr. Ellis had at some time entertained the idea of editing the *Mabinogion* with the assistance of Dr. Pughe.

Weymouth Street, 3rd April, 1804.

My Dear Sir,

Nothing but the return of my very disagreeable complaint could have prevented my writing to you sooner, to request the favour of a visit from you at the first convenient opportunity, as my stay in town will now be very uncertain. If you could, without much inconvenience to yourself, come and eat your mutton here, at five o'clock, either to-morrow (Wednesday), or Thursday, or Friday, I should consider it as a particular favour.

I have great pleasure in hearing from my cousin, who met Edwards yesterday, that he has recovered *Peredur*, which I have so long wished to see; perhaps you do not know it, and, if so, the intelligence cannot but be very agreeable to you. I have nearly finished my abstract of Marie's *Lays*, which she professes to have *heard* in the Breton language in Armorica, and to have composed in French verse *from memory*. Two or three of the tales are very beautiful; but my wish in intruding them on your attention is, to ascertain whether any of the same traditions are current in Wales; because this would be *direct and positive evidence* in confirmation of the positive assurances of the author, and must remove the scepticism even of the followers of Mr. Ritson, if any such there be.

It is a great pity that no one, excepting yourself, appears to have studied the history of Wales during the eleventh and twelfth centuries, for the purpose of explaining its influence on the neighbouring country. For this reason, if you had sufficient leisure, I should much like to have your opinion on two or three pages of my introduction, in which I have endeavoured to set this period in a clearer point of view. My idea *in general* is this,— "That Wales being a country presenting many strong positions, an armed peasantry, and a nobility always ready to fly to arms, furnished, of necessity, a constant cause of contention to the Norman sovereigns, and the Norman barons; because, besides affording a safe asylum to such lords as had incurred the displeasure of their sovereign, it gave them opportunities of either acquiring con-

siderable territory by marriages with the Welsh families, or of gaining them by the sword. It follows that the barons were interested in preserving, and our Norman kings in oversetting, the independence of the Welsh. It also follows that Edward I. could not have insured the duration of that superiority, which the crown had acquired towards the close of his father's reign over its most powerful subjects, by the destruction of the De Montfort and others, if he had not begun his reign by the subjugation of the Welsh; as, on the other hand, it is evident from the failures of all preceding monarchs in their attacks on that country, that he would have been unable to effect this subjugation if his barons had not been reduced to a state of perfect submission and dependence. Lastly, this view of the subject will account for the interest which the Normans took, during the eleventh, twelfth, and thirteenth centuries, in all that related to Welsh history, antiquities, poetry, &c., and for the great intercourse which appears to have subsisted between the natives of Wales and England during that whole period, although they were almost constantly engaged in mutual hostilities."

I think I shall prove that this intercourse was greatest during the reign of Llewellin the Great, at which time (by the way) Marie published her *Lays;* that it had been progressively increasing until that time; that it declined suddenly after the conquest by Edward; but I have been forced to condense very much my ideas on this subject, which are certainly *new*, and I think extremely *important* to our *early history*, because I am afraid it will look like a digression.

As I am afraid of wearing you out by the length of my letter, I will here close it, after requesting that you will have the goodness to inform me how soon I may expect the pleasure of seeing you.

Believe me, my dear Sir,

Very faithfully yours,

G. Ellis.

36, Weymouth Street, Thursday.

My Dear Sir,

Though I presume it is not necessary, I write to assure you that by bringing Mr. Williams[1] with you to-morrow, you will do me particular pleasure, as his reputation is perfectly known to me. Permit me at the same time to remind you that Sir Peter always wishes to dine punctually at five, and that besides, as it is so long since we met, I shall probably have much to trouble you with, as well as your friend. By the way, I am rejoiced that Mr. Williams is preparing a new edition of his poems, as I have never yet been able to procure the first.

Many thanks for your very curious anecdote about Robert, Duke of Normandy; but I should be anxious to know *where* the verses which he wrote, and which you state to be still extant, are preserved? What evidence you have of their being his? And where and how he could have learned Welsh? What was, at that early period, the date of the three Celtic dialects (as they are called), viz., the Cymric, the Armorican, the Scots or Irish? It is remarkable that Marie, though she lived in the twelfth century, generally adopts the distinction (which I suspect that she learned in Bretagne) between the French and Norman languages, and when she describes the latter, means the Danish. I should not be surprised if the Armorican and Cymric dialects had been, till the end of the eleventh, or beginning of the twelfth century, nearly identical; or if Robert's Welsh verses had been at the same time pure Breton. But upon this point I shall expect further information. With regard to what you mention respecting Edward II. and Edward III., you will observe that these anecdotes are foreign to my object, which is to prove that the Norman poets of the *twelfth and thirteenth* centuries borrowed their fictions from the Welsh, or from the Armoricans. Now all these fictions were current in French long before the reign of Edward II., and many of them were during that reign translated into English.

[1] Iolo Morganwg.

I am very sorry to be obliged to contradict the good news I so lately sent you about Peredur. I hastened down the day before yesterday to Edwards, for the purpose of laying violent hands on the MS., but found on my arrival, to my great surprise, that he had been misled by the binding, and had only recovered a MS. not worth one farthing, instead of your Peredur. I trust, however, that this will furnish a clue to the recovery, and that as one of his friends, to whom he lent your tale, must have returned to him by mistake another book in a similar cover, the matter will now be rectified.

Believe me ever, dear Sir,
Most faithfully and truly yours,
G. Ellis.

(To be continued.)

LLEWELYN BREN.

There were two of this name, men who seem to have figured prominently in the history of their respective times, but yet how little is popularly known of either! Unlike that of Caradog, Llywelyn, and Glyndwr, their memory is nearly obliterated from the page of Cymric tradition. Nevertheless, from the scanty notices we have of them, enough transpires to make us wish we knew more about them; they appear to have been men of distinguished origin, and to have possessed military talents in no mean degree.

The first of the name is distinguished as Llewelyn Bren the Elder—and is moreover called Llewelyn Hagr, or the Ugly, which clearly implies that he was a stranger to the graces. But that defect is more than supplied by his noble lineage. He was the son of Griffith, the son of Llewelyn, the son of Ivor, the son of Einion, the son of Rhiallon, the son of Selyv, the son of David, the son of Morgan, the son of Malcolm, Prince of Scotland. He

was, moreover, lord of Senghenydd, and bore for his arms "Or, a chevron azure, between three nags' heads, gules."

Now for his military exploits: he demolished many castles, namely, the castle of St. George's, the castle of Sully, the castle of Tregogan, the castle of Foulke Fitzwarin, the castle of Barry, the castle of St. Athan, the castle of Beauprè, the castle of Kenffig, the castle of Ruthyn, the castle of Gelli Garn, and the castle of Flemingston! That such a destroyer of castles should be unsung is marvellous.

His prowess, however, did not avail him against the superior force of Sir Robert Fitzhamon and his knights of spoliation, and he was ultimately dispossessed of his lands and goods. All this happened in the eleventh century.

The second Llewelyn Bren was a lineal descendant of the first, and lived at the commencement of the fourteenth century. He seems to have held at one time some office of trust and importance under Gilbert de Clare, Earl of Gloucester, and Lord of Glamorgan. When the earl, however, fell in the battle of Bannockburn, A.D. 1314, the lordship passed into the hands of Hugh le Despenser, and the office with which Llewelyn had been entrusted was wrested from him. This wanton act roused the ire of Llewelyn to such a degree that he made preparations for the recovery of his ancestral territories, and for the prostration of the English power in Wales. Accordingly, he raised a force of twenty thousand men, with which he surprised Caerphili, the manorial castle of Senghenydd, and soon became master of the surrounding district. The Lords Marchers armed their vassals and retainers under the Earl of Hereford; and the king sent a strong body of troops under John Giffard, Lord of Bronllys, to oppose him. But Llewelyn retreated to the mountains, from whence he succeeded in keeping the enemy at bay, and putting many to the sword, until at length, being surrounded by superior numbers, he fell into their hands. Whereupon, Hugh Spenser caused him to be drawn,

beheaded, and quartered, "to the discredit of the king—yea, and contrary to the laws and dignity of the imperial crown." But though this movement failed in its direct object, it had very beneficial results. The late king's policy of conciliation was wisely adopted. Old feudal services were considerably alleviated. The excessive fines paid on the marriage of their daughters by the tenants to their lords were reduced to a reasonable amount. Freeholders, having more than one son, were allowed to put a son into the church without the king's license, "and dispose of their lands for three years to any of their countrymen of their own condition, except to monks and religious bodies. Other privileges were granted besides."

Is there anything in contemporary state papers that will further develop the details of these remarkable men's lives?

ARTHUR.

DEMOLISHED CROMLECHS IN LLEYN.

AT the foot of Voelgron Hill, a little better than a mile from the church and village of Llangïan, Caernarvonshire, close to a small farmhouse called Yr Hen Evail, lie the remains of a cromlech, generally known by the appellation of *Yr Allor* (the altar). Of the perpendicular stones only small fragments now remain; but the capstone, whose lower edge is nearly level with the surface of the ground, appears to be unmutilated. Within living memory the whole structure was entire, and the work of destruction was perpetrated by a tenant, who, it is reported, managed to convert the supporting stones to some agricultural purpose; and the horizontal stone was to have shared the same fate, had not some of the neighbouring gentry interfered. The conduct of the destroyer, sufficiently unjustifiable under any conceivable circumstances, is in this instance quite unaccountable, as the whole locality abounds in excellent stone for all the pur-

poses of the farmer. The remaining stone measures about 12 feet long by about 10 feet broad; and the upper side of it is rather more flat than that of most stones of the same description which I have seen. It is on the estate of T. Assheton Smith, Esq., of Vaenol.

There is another cromlech, now unfortunately much in the same state, at a place called Hendy, on Mynydd Tir Cwmmwd, in the adjoining parish of Llanbedrog. This was thrown down only about six or seven years ago; and, I am sorry to add, its demolition took place under the auspices of a gentleman in whom we were by no means prepared to find the organs of destructiveness so fully developed; but I hope he found ample compensation for the sacrilegious act which he thus committed, in the "treasure" which was supposed to lie hidden under these time-honoured relics.

The cromlech near Tregwm, on Mynydd Cevn Ammwlch, figured in Cliffe's *Book of North Wales*, and in the second volume of the *Archæologia Cambrensis*, is distant about five miles from the Allor, and is, I believe, the only undemolished structure of the kind now remaining in the district of Lleyn.

D. S. Evans.

EISTEDDVOD.

The origin and character of an eisteddvod will appear from the following triad, which forms part of a series on vocal song:—

"There are three bardic conventions: the first a regular gorsedd or chair, according to the privilege and usage of the old Cymry; that is to say, both are the same as to kind and quality, and their warrant is privilege and usage derived from memory before memory. The second is cyvail, that is, three and three together when and where it may be possible, in case of an invasion of lawlessness and spoliation; and the warrant of a cyvail is the privilege and usage of the old Cymry derived from

memory before memory. The third is an eisteddvod, which may be held when and where there is occasion; and its warrant is the permission of the king, or the lord of the territory, or the conjuration of twelve barons, a baron being a landed gentleman, and a real Cymro of lineage, neither mean nor degenerate; or the act of bargodiain, that is, the jury of country, which must consist of no less than three hundred men—fellow-countrymen and neighbours. And which ever of these three will constitute the warrant, it ought not, and cannot be ritually held, except under the proclamation and notice of a year and a day. In virtue of privilege and usage an eisteddvod is entitled to no place, time, or condition, but only to what may be determined by the party who conducts and warrants it, subject to the proclamation and notice of a year and a day. This constitutes a privileged and regular eisteddvod, being guaranteed the privilege of gorsedd and chair in respect of what may be performed in it under its warrant. And it was in the time of Owain Vinddu ab Maxen Wledig, that this privilege and usage were first conferred upon an eisteddvod held under the authority of national bargodiain and conventional jury; and because its origin is known, an eisteddvod is not entitled to the privilege of record and memorial from memory before memory. Wherefore some authors have called an eisteddvod a bargodiain gorsedd, and the bards who are graduated and warranted by the authority of an eisteddvod, are styled bargod-bards."

We deem the information contained in this document of public interest, and have therefore given it a place in our pages. It decides the question whether an eisteddvod has the power of conferring bardic degrees independently of the authority of the national gorsedd, which, since the recent revival of the latter, some persons have been inclined to dispute.

A TREATISE ON THE CHIEF PECULIARITIES THAT DISTINGUISH THE CYMRAEG, AS SPOKEN BY THE INHABITANTS OF GWENT AND MORGANWG RESPECTIVELY.

By Pererindodwr.

(Continued from page 38.)

GRAMMATICAL PECULIARITIES.

I will begin with the letters. *A* is uttered throughout Gwent too rapidly—too much like *ha*. *B* is articulated properly throughout both provinces; likewise *C*, *Ch*, *D*, *Dd*. Too much of the sound of *H* is imparted to *E*. *F*, *Ff*, *G*, *Ng* are pronounced tolerably well; but as for *H*, it has to answer several purposes. It is most frequently heard where it stands as an aspirate; but throughout the county of Monmouth it is irregular in *hanfon*, *haraf*, *hadref*, &c. About half the sound of *I* is perceptibly used throughout the middle and eastern divisions in numbers of words, as *rhiad* for *rhad;* so in the following, *Gwliad*, *Tiad*, *Niage*, *Rhiaff*, *Hiaff*, *Ceilwydd*, *Ciader*, *Miab*, *Biad*, *Grids*, *Gwias*, *Miaes*, *Cias*, *Cieffyl*, &c. I could not detect any such pronunciation from Penbont ar Ogwr to Pont ar Ddulas. *L* is sounded correctly. From about Penmarc and Llanddunod to Gwentllwg, *Ll* is changed, is respect of sound, to *Th*, as in *arall*, which is pronounced *arath*. *M*, *N*, *O*, *P*, *Ph*, *R*, *S*, *T*, *Th*, *U*, *W*, *Y*, are sounded properly, except the last three. The aspirate *H* is frequently associated with *W*, as *whern* for *wern*, &c. The *O* is not quite free from this peculiarity. The *U* is generally uttered quite at variance with its proper pronunciation; indeed, it is not often that we can call the sounds of this vowel singly by their right names, much less its sounds in composition. Such is the manner in which the Welsh alphabet is vocalised throughout Gwent and Morganwg.

Accentuation.—The accents, ascending, descending,

and circumflex, are as many in both provinces as might be naturally required. The ascending accent is found in such words as cymm*a*nfa, di*o*tta, &c.; the descending in dil*ë*u; and the circumflex in parh*â*d, &c. Nature has also taught the inhabitants the proper use of the grave and light sounds, such as glàn môr, glân iawn; tòn, tôn, &c. In like manner they have learned the mutation of initial consonants, as *Bara, fy mara, ei bara, ei fara,* &c. All this prevails through both provinces.

Noun and its Number.—Substantives are pronounced pretty much alike through all the districts, with the exception of a very slight provincial drawl. *Angel, gwynt, Tâf, Ffrainc, Jerusalem, dyn, coed, mynydd,* &c., have all the common and correct articulation. In respect of the singular number all the provinces are equal, but in reference to the plural, Gwent loses ground; thus, *dyn, dynon; offeirad, offeirid.* Gwent is tolerably well in *brawd, brodyr; bardd, beirdd,* &c. The termination *ion* is uttered properly in the western division; the termination *au* is pronounced wrongly in the eastern division, where it has the sound of *â*, as *dydd, dyddiâ;* and in the western division it is sounded like *eu*, as *angeu, dyddieu.* The termination *od* is the same through both provinces. The inhabitants say *o'n* for *oen;* and in the plural *ŵyn,* which is used alike in all the divisions. The plurals of *bran, march, llestr, collen, plentyn,* namely *brain, meirch, llestri, cyll, plant,* are by them pronounced correctly; but they fail in *merchid ed, hidden he, llysodd oedd, trad aed,* the plurals of *merch, haidd, llys, troed.* They say *trod* likewise for *troed.*

Gender of Noun.—The masculine and feminine genders are tolerably consistent with the general rules; but the *unknown* class is very irregular. Very often they commit sad mistakes in the gender, and vary widely from what the grammars teach. *Asyn* is *asen,* and *mwlsyn* is *asyn,* always through all the divisions. It is not often that they use the word *hwrdd,* because they have *minharan* instead, whilst *dafad* is used for the feminine. The

es is employed pretty correctly, as *brenhin, brenhines.* I do not remember meeting with a conjunction of name and gender, except in matters appertaining to the dairy, as *hafodwraig* and *hafodferch.* Many *hafottai* may be seen throughout Gwent and Morganwg.

ADJECTIVE.—Under this head the word *peth* frequently occurs, as *peth drwg, peth mawr, peth gwan,* &c., throughout both districts. Their mode of rendering an adjective plural is similar to that which refers to substantives, *llas e, llison ei ion, main, minon ei io, noth, noethion, noithon ei io, trwm, trymon, trwmon ym io, bychan, bychin ai, gwan, gwinid ei ai,* &c.

COMPARATIVE DEGREES.—This class also is much in accordance with nature, and there is considerable accuracy in the arrangement of comparison throughout the country. The positive, comparative, and superlative degrees are found to be tolerably regular, as *byr, byrach, byraf; tal, talach, talaf.* They use some that are derived from the comparative, and not from the positive; as *agos, nes, nesaf;* the comparative *nesach* is sometimes found in this degree. Again, *bach, llai, lleiaf* (*lliaf*). We have also *cyn laned, lled dda, mwy mawr, mwyaf.* I know not how the difference, being so little, between the usages of both provinces on this head can be possibly described.

PRONOUN.—Through Gwent and Morganwg no first person singular other than *mi, fi, y, I,* is used; and *ninau,* which in the plural is pronounced *ninâ,* and in the singular *ni,* which is all that is heard in the several divisions. In the second person singular we have *ti* and *tithâ, chi* and *chithâ. Nyninau* and *chwychwithau* are never heard in the colloquial conversation of the people. The third person singular is *efe, ef, hi, fe;* seldom or never is heard anything but *nhw* in the plural. In the possessive class the custom is to have *fy* for the first person singular, and *ein* in the plural. In the second person singular they use *dy, 'th,* and *eith;* in the plural, *eich, 'ch* (ych), and *eiddoch.* In the third person singular they use *ei* and *eiddo;* in the plural *eu,* and sometimes *eiddont.* Through

the region of Morganwg the word *hun* is very frequently used, as *fy hun;* but, in the region of Monmouth, *m'ihinan* is the most usual form; also *hunein* instead of *hunain.*

The Demonstrative Pronouns, which are generally used, are the following:—Singular, *hon, hwn, hyn;* plural, *y rhai'n, y rhai yma. Hwn yma, hon yma,* &c., are never heard in the country, but *hwna, hona,* and *rhai yna,* are very frequently used. Instead of *hwnacw* and *honacw,* the people say *hwnco* and *honco. Hwnw, hono,* and *y rhai hyny* are in proper use with them.

The Relative Pronouns that are used in both countries are *yr hwn, yr hon, yr hyn, y rhai, y neb, y naill, y llall, y sawl, y rhai hyn, y rhai hyny,* &c.

The Interrogative Pronouns are *pwy, pa un, pa rai, pa beth, beth,* &c.

They use the *Indefinite Pronouns* thus, *arath* (arall), *nall* (llall), *naill, pob, rhai, rhwyn* (rhywun), *rhwrai* (rhywrai), *llill* (lleill), *un, neb, erill* (eraill), *oll, pawb,* &c. These are used colloquially throughout the country, but an occasional bard is found who uses pronouns more in accordance with grammar; the same may be said of some of the readers of Welsh periodicals, and acute men who are in the habit of listening to some religious minister, famed for the correctness of his style. Nevertheless, particular occasions like these will not alter the manner of the thousands who talk in the vulgar style, following the dialect and custom of the country, without making an effort to correct themselves.

(To be continued.)

THE TRADITIONARY ANNALS OF THE CYMRY.

CHAPTER XVI.

BARDISM.—BADGES AND MOTTOES; GRADUATION AND ENDOWMENT OF THE BARDS.

THE bards were in the habit of decorating their tribunals with plants and herbs suitable to the season, and suggestive, moreover, of some moral truth, or religious doctrine. These were,—

1. The trefoil for Alban Eilir, or the vernal equinox.
2. The vervain for Alban Hevin, or the summer solstice.
3. Ears of wheat for Alban Elved, or the autumnal equinox.
4. The misletoe for Alban Arthan, or the winter solstice.[1]

These, in truth, are the national badges of the Cymry, and not the leek, which only dates from the battle of Cressy, A.D. 1346.[2] The first was explained by S. Patrick[3] to the Irish as typical of the blessed Trinity, and has always been retained by them as their country's emblem. It is well known, also, how the misletoe still enters into the festivities of Christmas in our own happy land, which shows that the early Christians regarded it, whether from its medicinal properties, the aerial[4] place of its growth, or the triadic form of its branches, or from all combined, as typical of the "RIGHTEOUS BRANCH,"[5] whose leaves were to "heal the nations."

[1] Iolo MSS. p. 635. [2] *Ibid* p. 451.

[3] This is not the only instance in which we find the apostle of Ireland interpreting natural objects on the correct principles of druidism, as figurative of ulterior and higher truths:—"That sun whom we behold," says he, in his confession, "rises daily, at the command of God, for our use. Yet will he never reign, nor shall his splendour endure; and all those who adore him will descend wretchedly into punishment. But we believe and adore the *true Sun*, CHRIST."

[4] One of the names given to this plant by the Cymry is "Pren awyr"—the air tree.

[5] Jer. xxiii. 5.

After a time, when armorial bearings were established, it was usual for the chair bards to bear "the arms of the lord of the territory in which they were, as the bards of Glamorgan bore the coat of arms of Morgan, the son of Ithel; namely, a chevron argent in an azure field, and about the chevron golden ears of corn, and on the chevron three green trefoils." And this we are told they did "by custom and usage of courtesy, and not by law from an original and primary statute."[6]

The gorsedd and the cadeiriau had also appropriate mottoes. That of the gorsedd of Britain was,—"Truth against the world." The motto of the chair of Bryn Gwyddon was,—"Hearing is believing; seeing is truth." Of Beisgawen,—"Nothing is for ever that is not for ever and ever." Of Glamorgan or Siluria,—"God and all goodness." Of Powys,—Who slays shall be slain." Of Deheubarth,—"Heart to heart." Of Gwynedd,—"Jesus," or "Jesus repress iniquity."[7]

It is evident that the Gwyneddian motto was invented subsequently to the introduction of Christianity. Indeed we are told in Watkin Powel's "Genealogy of the Saints" that it was first adopted by Garmon or S. Germanus, when he visited this country on account of the Pelagian heresy.[8]

We have seen that the Gwyddoniaid were distributed in the time of Prydain into three classes—the Bards, Druids, and Ovates. But though each class had a pecu-

[6] Iolo MSS. p. 635. The "ears of corn," and the "trefoils," were no doubt borrowed into the Glamorgan arms from druidic sources.

[7] Iolo MSS. p. 448.

[8] Unpublished MS. "Then Garmon supplied the divines, saints, learned men, and sages of Gwynedd with the following charm (gair ymswyn a chasswyn) 'Jesus forbid iniquity;' and this expression became the chief proverb in Gwynedd among all the wise and learned men, as may be seen in the books of that province to this day." "There was a dispute as to the motto of Gwynedd; however it was found to be 'Jesus repress iniquity,' but it was abbreviated into 'Jesus' merely, as it is this day."—*Unpublished MS.* Myfyr Morganwg is of opinion that the primitive motto of Gwynedd was Hesus.

liarity of estimation, not one was held to be more intrinsically excellent than another. This co-equality, as well as the triple division, seems to have been suggested by the mystical /I\, in reference to which we read:—

"The three mystical letters signify the three attributes of God, namely, love, knowledge and truth. That is to say, from these three proceeds all justice, and without every one of the three there can be no justice. And whichsoever of the three stands upright, the other two signs will lean towards it. And every two of them will give precedence to the third, whichsoever it be. It was according to this order and condition that the bards of the Isle of Britain were divided into three grades, each of the three receiving privilege and precedence, in respect of special necessity, over the other two whichsoever."[9]

We will now inquire into the mode by which each of these classes proceeded to its proper degree.

"Bards are graduated, according to the rights of gorsedd as follows:—

"A chief bard positive (privardd pendant), or poet, called also bard of privilege (bardd braint), and licentiate of privilege (trwyddedawg braint), is admitted to degrees, under primitive usage, by progression; that is, by entering as a poetic aspirant under a tutor, or matured graduate of gorsedd, and advancing progressively, until thoroughly instructed in the art of vocal song and poetical criticism,—proficiently conversant in the Cymric language, and capable of passing correct judgments on any compositions in it,—profoundly acquainted with the secrets, rights, and usages of the bards of Britain,—informed in the three vehicles of tradition, namely, the memorials of song, of the voice of efficiency, and of usage,—taught in their three credibilities, which are, national voice, wooden record, and the conversations of reason,—and until, also, so well versed in the cardinal maxims of divinity, legislation, and wisdom, as to be announced proficient and stable in them by the judgment, protection, and retention of a gorsedd of efficiency. Being erudite in these qualifications, having substantiated them before a gorsedd, through the stages of greeting and claim, and attained the privileges of judicial ratification, he will be proclaimed a bard of efficiency, raised to institutional superiority, and have a chair given to him, whence he will

[9] Unpublished MS.

become a bard of gorsedd, and continue so, under the privileges of that chair. Having in this manner obtained three distinct chairs, the degree of bard of gorsedd, according to the rights and usages of the Isle of Britain, will be conferred on him."[1]

This, it will be seen, is a tedious process, and is probably identical in form and substance with the discipline mentioned by Cæsar, under which some continued in the condition of aspirants during the space of twenty years.

"A second mode of graduating a poet (the candidate not having previously undergone progression) is to propose him for such distinction, under a year and a day's notice; thus presenting to all persons an ample opportunity of showing why such aspirant either ought not, or could not, be admitted into the bardic order, —but if no such objection can be urged, the candidate may, under the sanction of gorsedd, pass through the stages of greeting and claim, and attain that of efficiency; after which he may, under the privileges of chairs, be admitted a bard according to the rights and usages of the order in Britain, and take his seat of efficiency in gorsedd.

"A third way of conferring the degrees of primitive bard on a poet, when three conventional bards of efficiency cannot be found in gorsedd, is to get a poetic aspirant of no progression, and subject him to the verdict of three hundred men, upon the testimony either of twelve true men of the country and aristocracy, —upon the word of a magistrate, or that of a minister of religion, who shall attest on conscience that such aspirant has the qualities and attainments requisite for a bard; and if he be adjudged a bard by a verdict so obtained, he shall become entitled to a chair in gorsedd, according to the rights of reason, necessity, and national suffrage,—so that, thus, a bardic gorsedd may be rightfully constituted; for according to the rights and usages of the bards of the Isle of Britain, neither a chair nor gorsedd can consist of less than three primitive bards of efficiency, that is— of convention; for a majority of voices cannot be ascertained except three, at least, be present; and no judgment of gorsedd can be given otherwise than by a majority.

"Where but one bard of efficiency can be found, according to the rights and judgment of gorsedd, that one may, under the justification of reason, circumstance, and necessity, legitimately confer degrees and chairs on two poetic aspirants, when he can

[1] Voice Conventional, *apud* Iolo MSS. pp. 434, 435.

certify on his word and conscience that they possess the qualifications requisite for bardic poets. For except by such means, the instruction of British bards could not be perpetuated; and, according to law and usage, 'necessity is paramount strength;' and hence it is, that the bards and bardism of Britain may be preserved from dormancy and ultimate extinction; which can be effected only while primitive bards of the class of poets remain; for bardism originally emanated from poets, and nothing can in anywise exist but by virtue of its genuine principle."[2]

We have already seen[3] what the remedy was in case there remained no efficient bard, or how a gorsedd was revived. We proceed with the other two orders:—

"The course pursued in graduating an ovate is—first, to place him under the examination of a chief of song, that is, of a primitive conventional bard, who shall testify, upon his word and conscience, that he possesses the qualities requisite for a bard; he, then, must seek the verdict and judgment of gorsedd, and if pronounced efficient, will thereby attain the rights of a primordial bard, and be qualified to exercise in gorsedd the functions of a progressively instituted primitive bard of that order.

"A primordial bard may assume the grade and rights of an ovate, by virtue of the extent of knowledge and poetic genius requisite for a primitive ovate, which he may display before a gorsedd, with no other protective ceremony than that of greeting; and those qualifications imply the improvement and extension of learning.

"A primitive bard is entitled to an ovate's degree, who shall, upon his word and conscience, recommend anyone as a person duly qualified to be a bard, if the person so recommended obtain, in consequence, the affirming judgment and protection of a gorsedd. For it is considered, that whoever shall form a just estimate of the poetic genius and science of any person, and have that opinion conventionally confirmed, must fully understand such attainments, and know to what extent they are calculated to qualify their possessor for graduation and privileges. Hence we see that there are two classes of ovates, namely, the primitive ovate, and the ovate by privilege, that is, a primitive bard either of the order of poets or of Druids, who may have obtained an ovate's degree in gorsedd, by virtue of his exertions in favour of an aspirant, who had thereupon been legally constituted a primitive ovate in gorsedd."[4]

[2] *Ibid* pp. 435, 436. [3] Chap. xv. [4] *Ibid.* p. 438.

"A Druid is graduated by conventional suffrage and judgment; but, if previously a primitive bard of the original order, an election by ballot only will be requisite to substantiate his efficiency; for every conventional transaction effected either by, or on account of, a chair-bard in gorsedd, shall be deemed efficient, without the preparatory steps of greeting and claim; such bard being already a person by claim, and acting under the protection of that privilege.

"A primitive ovate may be made a Druid by conventional suffrage,—a proceeding that would establish his efficiency."[5]

"It is not necessary that a poet, of the original grade of primitive bards, should await the general course of conventional graduation, to be qualified for the office of a Druid, and to exercise its functions, further than that previous announcement to that effect must be audibly made, by proclamation in gorsedd or chair; for a person of his order is known to be already a graduate of all efficient knowledge, according to the privileges of bardism and poetry. For upon him devolve the duties of sustaining oral tradition, and publicly transmitting information relating to bardism, which he could not effect unless he had previously attained a true and thorough knowledge of that science; and that, too, under the affirmation of a gorsedd. Wherefore every person possessed of such ratified knowledge in poetry and bardism, whatever be his grade, is at liberty to exercise the office, the knowledge, or the science, for or in which he may be considered qualified by the attestation of gorsedd, without any further conventional sanction; so that the grade of Druid will at once be conferred on him in stability and efficiency; except that discretion would, in conformity to usage, suggest the propriety of audibly announcing all such transactions by proclamation in gorsedd, to obviate disorder or any deviation from usage."[6]

In their titles the bards observed the order of their graduation, adding to each the words, "according to the privilege and usage of the bards of the Isle of Britain." By this means such titles were a history of their manner of admission, as—

Bard of Presidency;
Bard and Druid;
Bard and Ovate;
Bard, Ovate, and Druid;
Bard, Druid, and Ovate;
Ovate, Bard, and Druid;
Ovate, Druid, and Bard.

[5] *Ibid.* p. 439.

[6] *Ibid.* p. 440.

The services of the bards were deemed of such vital importance to the welfare of the community, that the order was not only protected in the discharge of its public duties, but encouraged therein by means of gifts and immunities. In the Laws of Dyvnwal Moelmud the rights and privileges of the bards are made to consist of five free acres of land—exemption from personal attendance in war—permission to pass unmolested from one district to another in time of war as well as peace—support and maintenance wherever they went—exemption from land tax—and a contribution from every plough in the district in which they were the authorised teachers.[7]

The "Voice Conventional" adds other perquisites:—

"The endowments of a conventional bard are as follows:—independent of his right to five acres in free tenure, as a Cambrian of primitive descent, he is entitled to other five acres, in free tenure, or their equivalent, to be proportionately levied on ploughs by national and professional suffrage. He will likewise be entitled to an allowance for his poem, according as it may be estimated either at a gorsedd of province and lords, or by the suffrage of the district. A bard of learning and holy duties has also a claim to similar emoluments. A poet is entitled to a perquisite from every royal nuptials, and from every wedding of persons genteelly descended, that is, of every Cambrian pair of aboriginal genealogy, as a remuneration for keeping their family traditions and pedigrees, so as to protect their native rights. An allowance is also due for every poem and tradition in commemoration of any praiseworthy action. If the laudable deed was performed by an individual, the poet's perquisite is confirmed by strong usage; but if it was the achievement of country and kindred, he will be allowed a professional circuit for remuneration for such patriotic poem and traditional preservation. He will also be entitled to bounties by courtesy; but where no such custom exists, his perquisites will be a penny from every plough. All such traditional poems must, however, in the first place, be submitted to the adjudication of a gorsedd, so as duly to ascertain their veritable and scientific character, before they entitle their authors to the privilege of professional circuits. Bards and progressors by privilege are likewise entitled, triennally, to professional

[7] Welsh Laws, ii.

circuits; and they may also receive gifts by courtesy, but neither law nor custom prescribe such bounties, beyond the usage of affection, respect, and liberality."[8]

The traditions of the bards furnish us also with a list of oblations, made in addition to other emoluments, which carries with it the impress of great antiquity:—

"The three immunities of a bard: his five free acres; his oblations; and his taxes.

"The three taxes of a bard: food and drink; raiment; and money.

"The three common oblations of a bard: the first is a contribution of milk, given at the summer solstice; the second a contribution of meal, at the autumnal equinox; the third a contribution of honey, given at the winter solstice; and portions of each of the three at the vernal equinox, namely, when the new songs are being privileged. The poor, aliens, and strangers will receive their portions of the three oblations at those times, since they are not entitled to lands and property."[9]

Julius Cæsar lends his testimony to the confirmation of the statements which we have adduced relative to the privileges and immunities of the bardic order. According to him the Druids of Gaul were exempt from military service, taxes, and other civil obligations; and he says that many were induced by that consideration to become candidates for the profession.[1] If this was true of Gaul, it will apply much more forcibly to Britain, where, according to Cæsar's own implied admission, bardo-druidism had its genuine home.

[8] Iolo MSS. pp. 442, 443.
[9] Unpublished MS.
[1] Lib. vi. chap. 14.

Chapter XVII.

BARDISM—RELIGION.

The first act of REVELATION was the announcement and the manifestation of the glorious name of God, /I\, when all creation sprang into existence with a shout of joy. This was one of the three occasions on which God "rushed out of his infinitude."[1] The account, as handed down by the bards, has already appeared in the first chapter of these "Annals," to which we beg to refer our readers. It would seem, from the manner in which the form of the Divine Name was delineated on the druidic circle,[2] as well as from other circumstances, that the equinoctial and solstitial rays of the sun, meeting at the central stone, were subsequently regarded as the analogy in nature of the creative Word. The sun was looked upon as a type of God, and its varied influence upon the earth at the different seasons of the year, represented the different attributes of His essence. "The invisable things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."—*Romans*, i. 20. The rays of the sun, or its position at the albanau, or principal quarter days of the year, would represent God as a creator, preserver, and destroyer, or a witholder of His benignity, and might thus illustrate the origin, and explain the meaning, of the Hindoo Triad—Brahma, Vishnu and Swa. We are positively told that the three mystical lines signified "the three attributes of God, namely, love, knowledge,

[1] "The three occasions on which God rushed out of His infinitude: the first was to make what did not exist before, with a view to goodness and to the prevention of all evil. From this issued existence, namely, the work of His creation, showing immense power and wisdom."—*Unpublished MS.*

[2] See Chap. xiii.

and truth," that "from these three proceeds all justice, and without each of the three there can be no justice."[3] Elsewhere they are called "the three pillars of light, and the three pillars of truth, for truth cannot be known but from the light thrown upon it; also the three pillars of knowledge, since knowledge cannot be attained except by means of light and truth."[4]

However, whether the bards formed their theology entirely in accordance with the mystic name of God, or whether they had preserved by tradition any of the primeval truths which had been divinely communicated to Adam and Noah or not, it is certain that they possessed a religious code which, for sublimity of conception, and the purity of its moral tenets, stands unrivalled in the gentile world.

The following is a triadic summary of the religious creed of the bards:—

1. There are three primeval unities, and more than one of each cannot exist: one God; one truth; and one point of liberty, and this is where all opposites equiponderate.
2. Three things proceed from the three primeval unities: all of life; all that is good; and all power.
3. God consists necessarily of three things: the greatest of life; the greatest of knowledge; and the greatest of power; and of what is the greatest there can be no more than one of any thing.
4. Three things it is impossible God should not be: whatever perfect goodness should be; whatever perfect goodness would desire to be; and whatever perfect goodness can perform.
5. Three things evince what God has done and will do: infinite power, infinite wisdom, and infinite love; for there is nothing that these attributes want of power, of knowledge, or of will to perform.
6. The three regulations of God towards giving existence to everything: to annihilate the power of evil; to assist all that is good; and to make discrimination manifest, that it might be known what should and what should not be.
7. Three things it is impossible that God should not perform

[3] MS. [4] MS.

what is most beneficial; what all want most; and what is most beautiful of all things.

8. The three stabilities of existence: what cannot be otherwise; what need not be otherwise; and what cannot be conceived better; and in these will all things end.

9. Three things will infallibly be done: all that is possible for the power, for the wisdom, and for the love of God to perform.

10. The three grand attributes of God: infinite plenitude of life, of knowledge, and of power.

11. Three causes produced animated beings: divine love, possessed of perfect knowledge; divine wisdom, knowing all possible means; and divine power, possessed by the joint will of divine love and wisdom.

12. There are three circles of existence: the circle of ceugant, where there is nothing but God of living or dead, and none but God can traverse it; the circle of abred, where all things are by nature derived from death; this circle has been traversed by man; and the circle of gwynvyd, where all things spring from life; this man shall traverse in heaven.

13. Animated beings have three states of existence; that of abred in annwn; that of liberty in manhood; and that of love, which is felicity, in heaven.

14. All animated beings are subject to three necessities: a beginning in annwn; progression in abred; and plenitude in heaven, or the circle of gwynvyd; without these three things nothing can possibly exist but God.

15. Three things are necessary in abred: the least of all animation, and thence the beginning; the materials of all things, and thence increase, which cannot take place in any other state; the formation of all things out of the dead mass, hence discriminate individuality.

16. Three things cannot but exist towards all animated beings from the nature of divine justice: co-sufferance in abred, because without that none could attain to the perfect knowedge of anything; co-participation in the divine love; and co-ultimity from the nature of God's power, and its attributes of justice and mercy.

17. There are three necessary occasions of abred; to collect the materials and properties of every nature; to collect the knowledge of everything; and to collect power towards subduing the adverse and cythraul, and for the divestation of evil: without this traversing every mode of animated existence, no state of animation, or of anything in nature, can attain to plenitude.

18. The three primary calamities of abred: necessity; loss of memory; and death.

19. There are three necessary conditions towards the attainment of perfect knowledge; to traverse abred; to traverse gwynvyd; and to recover the memory of all things down to annwn.

20. Three things are indispensably connected with abred: no subjection to injunctive laws, because it is impossible for any actions to be there otherwise than they are; the escape of death from evil and cythraul; and the accumulation of life and good, by becoming divested of evil in the escape of death; and all through divine love embracing all things.

21. The three instrumentalities of God in abred towards subduing evil and cythraul; necessity; loss of memory; and death.

22. There are three connates: man; liberty; and light.

23. The three necessary incidents of humanity: to suffer; to change; and to choose. And man having the power of choosing, it is impossible before occurrence to foresee what his sufferings and changes will be.

24. The three equiportions of humanity: abred and gwynvyd, necessity and liberty, evil and good, all equiponderate; man having the power to attach himself to either the one or the other.

25. From three causes will the necessity of abred fall on man: from not endeavouring to obtain knowledge; from non-attachment to good; and from attachment to evil; occasioned by these things, he will fall down to his connatural state in abred, whence, as at first, he returns to humanity.

26. From three reasons must man unavoidably fall into abred, though he has in everything else attached himself to good: pride, for which he falls down to annwn; falsehood, to a point of corresponding demerit; and cruelty, to a state of corresponding bestialism; whence, as at first, he returns to the state of humanity.

27. Three things are primitial in the state of humanity: the accumulations of knowledge; benevolence; and power, without undergoing death. This cannot be done, as of liberty and choice, in any state previous to humanity; these are called the three victories.

28. The three victories over evil and cythraul, are knowledge; love; and power; for these conjointly know how, have the will, and strength, to effect all they can desire. These begin in the state of humanity, and are continued for ever.

29. The three privileges of the state of humanity: equiponderance of evil and good, whence comparatively; liberty of choice, whence judgment and preference; and the origin of power, in virtue of judgment and preference. These being indispensably prior to all other exertions.

30. In three things man unavoidably differs from God: man

is finite, which God cannot be; man had a beginning, which God could not have; man not being able to endure the eternity of ceugant, must have in the circle of gwynvyd a rotatory change of his mode of existence; God is under no such necessity, being able to endure all things, and that consistent with felicity.

31. Three things are primitial in gwynvyd: the absence of evil; the absence of want; and the absence of perishing.

32. The three restorations of gwynvyd: restoration of original genius and character; restoration of all that was primevally beloved; and the restoration of remembrance from the origin of all things; for without these there can be no gwynvyd.

33. Three things discriminate every animated being from all others: original genius; peculiarity of remembrance; and peculiarity of perception; each of these in its plenitude, and two plenitudes of anything cannot exist.

34. With three things has God endued every animated being: with all the plenitude of his own nature; with individuality, differing from that of all others; and with an original and peculiar character and genius, which is that of no other being. Hence in every being a plenitude of that self differing from all others.

35. By the knowledge of three things will all evil and death be diminished and subdued: their nature; their cause; and their operations; this knowledge will be obtained in gwynvyd.

36. The three stabilities of knowledge are: to have traversed every state of animated existence; to remember every state and its incidents; and to be able to traverse all states of animation that can be desired, for the sake of experience and judgment; this will be obtained in the circle of gwynvyd.

37. The three peculiar distinctions of every being in the circle of gwynvyd: vocation; privilege; and awen; nor is it possible for any two beings to be uniformly the same in everything; for every one will possess plenitude of what constitutes his incommunicable distinction from all others; and there can be no plenitude of anything without having it in a degree that comprehends the whole of it that can exist.

38. Three things none but God can do: to endure the eternities of ceugant; to participate of every state of existence without changing; and to reform and renovate everything without causing the loss of it.

(To be continued.)

CORRESPONDENCE.

CYFRINACH Y BEIRDD.

To the Editor of the Cambrian Journal.

SIR,—The letter addressed by Dr. Owen Pughe to the late Aneurin Owen, Esq., dated 16th January, 1819, which was printed in the *Cambrian Journal* of last March, throws much light upon the subject of the ancient compilation in question. The doctor mentions that the materials were almost entirely possessed by Edward Williams alone; that Edward Williams had brought up to London only the first part of the work, at least he said he had not the second (with him), which, by his description, *is the most curious, and the real Cyfrinach.*

The doctor transcribed the same first part, and the transcript then made is still in the possession of his grandson, William Owen, Esq., at Tan y Gyrt. This gentleman, in a note annexed to the letter, positively states that the "transcript here mentioned contains the whole of *Cyfrinach y Beirdd*, as published by Iolo Morganwg." The doctor insinuates that Edward Williams was not willing to communicate to him the second part, although he enumerated some points taken from it, which he introduced into the famous preface to the translation of the poems of *Llywarch Hên.*

The doctor concludes his letter with the following words:—"There is nothing in the part copied by me of the *Cyfrinach*, beyond the laws of versification. The other part contains *the discipline of the Bards, their theology, manner of forming and holding circles, method of writing, &c., on wood*, with a tradition of *the lost method of writing on stone.*"

This partial notice of the contents of the second part was derived from Edward Williams, who probably did not judge his old ally a worthy recipient of the more esoteric doctrines. His son Taliesin was undoubtedly admitted into the very *penetralia* of the druidic philosophy professed by Iolo Morganwg; although he might have been mistaken in supposing that he, at the time of his conversation with the late Rev. Mr. Price, was the sole living depository of the mysterious lore of the Druids. Now what was the amount of his declarations? They are briefly summed up in the following terms:—"All that he will say is, that Davies and all the rest knew nothing about the matter; and he says that he himself was for twenty years under a sort of druidical training with his father, and that the system is *of so sublime and intellectual a nature*, that, unless he can find some one qualified in such a way as to be a worthy member of the order, the secret shall die with him."

In accordance with the spirit shown in this declaration, Taliesin seems to have acted to the last; and we in vain search that voluminous

tome called the *Iolo MSS.* for any direct notice of *the curious and real Cyfrinach.* Either, therefore, we must conclude that the book, and the instruction communicated during a twenty years' training, have disappeared, without leaving any trustworthy traces of their existence, or that the book was a creation of Iolo's fertile brain, and that the sublime and intellectual system of the son was a mere delusion. Now I am by no means prepared to adopt the latter alternative, and firmly believe that, as Taliesin died without transmitting to any known successor his *viva voce* instruction, so also he placed the book beyond the reach of his ordinary administrators and assigns.

While residing in Scotland, and during the lifetime of Taliesin, Iolo's son, I wrote to the late much lamented William Williams, Esq., of Aberpergwm, requesting him to procure the most accurate information respecting the book called *Barddas*, from which Dr. Owen Pughe had in his *Dictionary* made such striking quotations. My friend, *after communicating with Taliesin*, wrote back to say that the *Barddas*, so repeatedly quoted by Dr. Owen Pughe, was no other book than the *Cyfrinach y Beirdd*, published by Iolo Morganwg.

There rested the matter, as far as I was concerned, until an opportunity was given me of examining the *Iolo MSS.*, when I failed to discover any trace of a book like that described at the close of Dr. Owen Pughe's letter, or of detached doctrines corresponding to the quotations to be found in the *Dictionary*. Ab Ithel deems that he has been more successful in his researches, and quotes, from the MSS. generally, certain passages which, however, so far from being consistent parts of one system, are drawn up in direct contradiction to each other, one-half of the quotations asserting a triple division of the original principles of nature, while the other half is based upon the quinary division.

They are, however, curious and interesting, and deserve a more accurate account of the source whence they are taken than Ab Ithel has hitherto given.

You, Sir, testify that, from your own knowledge, much of the real *Cyfrinach* is still extant, and express your trust that measures will be adopted by the Welsh MSS. Society for the speedy publication of the whole.

I should be most happy to print and translate, at my own expense, any such portion "of the curious and real *Cyfrinach.*"

The identity of the ancient wisdom of the Eastern and Western world is now becoming patent to many scholars, and the fact that Braminism, with its desolating doctrines of pure and impure castes, was established within the historical era, in the greatest part of Hindostan, whence it expelled, or destroyed, the votaries of an older religion, if not more pure, at least more free.

This system, attributed to a founder called Budha, is also supposed to have had its origin within the historical era. Its doctrine of the metempsychosis is identical with that indicated in the quotations from the *Barddas*, introduced by Dr. Owen Pughe into his *Dictionary*,

and which may be amply illustrated from the early poems of Taliesin and others, and from the prose tales of the *Mabinogion*. But there is no trace in the Western world of any such corruption of religious worship, such as induced the Egyptians to venerate a *living ox* as the incarnate representation of the Deity,—a form of belief which, with the substitution of a human being for an ox, is still prevalent in a great portion of Central and Eastern Asia. The Druids had also this peculiar privilege—which was denied to almost all the other more ancient communities—of selecting the members of which their various orders were formed from all the sons of the Gallic and British families, without distinction of persons,—ability to undergo the expense of a protracted education, and to pass the necessary examinations, being the only requisites previous to a full admission into the learned community.

This peculiar constitution they could not have borrowed from Egypt, Assyria, Media, Braminical India, nor from the Israelites, as the druidical system was prevalent in Western Gaul and Great Britain long before the Exodus from Egypt. Our ancestors brought westwards their language and institutes from their central home in Asia, before the patriarchal religion had so sadly degenerated in its aboriginal home from the beautiful purity and simplicity which are so conspicuous in the wonderful Book of Job.

The very isolation of these islands, and recorded freedom from foreign aggression until the arrival of Cæsar on our shores, greatly favoured the preservation among their recesses of the time-honoured traditions which were redolent of the old hoary wisdom of the patriarchs. Had the druidical religion been similar to that of other idolatrous nations, the Roman emperors would never have honoured it with their deadly hatred and persecution, nor attempted to suppress by violence its doctrines and practices. A dominant race, armed with the power of the sword, can easily find or invent a pretext, first for condemning, then extirpating, obnoxious races. The Druids, like most of the ancient nations, were guilty of one great crime against their fellow-creatures. Keeping the key of the treasures of knowledge, both human and divine, they converted their privileges into a monopoly, and grudged that knowledge to the people, which ought to be patent to all, like the life-giving and glorious light of the sun. This led them necessarily to deceive rather than enlighten the uninitated, and to introduce practices calculated to deter the profane from looking too closely into their mysterious secrets. By so acting they forfeited the favour of God, and met with the due punishment which sooner or later overtakes all such wrong doers. They did not altogether perish, however,—a remnant was spared, and lived to witness the downfall of their tyrannical persecutors, the ruin of their false religion, and the disappearance as a spoken language of the *vox imperialis*.

Let us, who represent the remnant which God in his mercy has spared, endeavour to save from the ruinous edifice of the Druids whatever may be regarded as more precious and spiritual, and show

the world that there once prevailed a better philosophy and a holier teaching than was ever taught by spurious Christians, who smother all true development of the religion of Jesus by the grossest materialism of the epicurean school. Pray, therefore, supply me with all the information you possess respecting "the true *Cyfrinach y Beirdd.*"

JOHN WILLIAMS,
London, 5th June, 1857. *Archdeacon of Cardigan.*

THE CIVILIZATION OF THE CYMRY.

To the Editor of the Cambrian Journal.

SIR,—I send you a few observations upon the first part of an Essay, written by Mr. T. Stephens, of Merthyr, and published in the *Traethodydd* for last June, as an exposure of the fallacies of which he is guilty may somewhat blunt the sting which lies concealed in it.

Mr. Stephens, having referred to the opinion of some learned men to the effect that the Cymry were not the original inhabitants of the island, but that they drove the Irish before them to Ireland and Scotland, says with great solemnity, "We must leave this an open question." Why? I would ask. Is it out of mere deference to these "learned men" who had to judge of the primitive occupancy of the island from external inferences only? Surely Mr Stephens has seen the Triads, and has, if I mistake not, described them before now as "traditions of of a peculiar and trustworthy character" (*Lit. Kymry*, p. 448). Why then should he ignore their express evidence on this head:—"No one is entitled to it (the island) but the race of the Cymry, for it was they who first occupied it; and before that time there were no men living in it, but it was full of bears, wolves, beavers, and horned oxen."—(*Triad* 1.) Other Triads give us the order in which the different colonies arrived in the island, and state the conditions under which they were respectively allowed to settle here—all of which view is, moreover, perfectly compatible with the rules of ethnology, and the testimony of philology. In the face of all this why should Mr S. hesitate? why should he declare "we must leave this an open question?" I am am afraid that the sentiment is the result of prejudice rather than of conviction.

What does Mr S. mean when he says that in the oldest Triads there is no mention of the Cymry? If he means the First Series, he might read in the sixth Triad expressly:—"None are entitled to this island but the Cymry themselves." It is certainly too bad to endeavour to palm theories by means of direct misrepresentations of this description.

Mr. S. has made a discovery, that Brython and the Cymry were the same people, and that in the poems of the sixth century, Brython meant the people, and Cymry their country. Is it so? It seems to me that an ordinary reader of the following lines,

"*Cymru* yn unfryd gwrhed wrion,
Gwret dy *Gymry* yghymelri,"—*Taliesin*,

even if he applied the first appellation to the country, would certainly

consider the second as descriptive of the people. And several other instances of like tendency might be adduced, subversive of Mr. S.'s theory.

Hear, oh ye bards and historians!—"The truth is, there never was such a person as Prydain ab Aedd Mawr!" Throw the Triads and Genealogies into the fire—they are all wretchedly false, and Mr. Stephens of Merthyr has found the truth inherently in himself! "Hercules of the Greeks, under another name, is Hu Gadarn; Tathan, one of the old British Saints, is Tydain Tad Awen; son to a man slain A.D. 584, was Gwron; musical teacher in the tenth century was Alawn, the 'primitive' bard." Was there ever such a flow of inspiration? Stephens has said it—and it is enough, though opposed by all ordinary and rational evidence. It is the truth!

But, soberly, is it decent for any man to make such a display of his *ipse dixit* as is to be seen in the above extracts? I can just fancy Mr. S. toiling through the Triads, Chronicles, and Genealogies, in search of a name somewhat similar to Tydain, but of course of a late date; leaf after leaf he turns, but finds nothing nearer at last than Tathan: he is conscious that it is not very good, but it is better than none; rather than allow Tydain Tad Awen to be associated with prehistoric times, Tathan, "one of the old British Saints," shall personify him, and drag him to the light of the sixth century. Poor Tathan! he does not seem to have been able to compose a verse of poetry. And Gwron too. There was a man of that name, or rather Gwgan Gwron, whose father fell in A.D. 584. Therefore there could have been no other. Stephen the martyr lived in the first century; therefore Stephens of Merthyr is a myth—the name is a corruption of the former!

"There is no mention made of Druids in the Laws of Dyfnwal Moelmud." Is this statement the result of ignorance, or is it simple falsehood? Let Mr. S. look at *Myv. Arch.* iii. p. 297, and read "Trydydd, *derwyddvardd*, &c.—druid-bard—and retract his gratuitous assertion. I find that your correspondent "Caradoc ab Bran" (June 1855), has by anticipation completely disposed of the arguments which Mr. S. draws from the incorporation of comparatively modern names —the triple triad—Bezants—and Golychwyd; I shall therefore pass them by.

When Mr. S. asserts that no memorial of Dyfnwal, if he flourished before Christ, could have been handed down, because Gildas found no Welsh books in his days, he makes light of the bardic system, which even Cæsar declares paid great attention to the art of memory.

Mr. S. adjudges the "Triads of Bardism"—which contain terms confessedly of great antiquity, and describe a most curious system of the transmigration of souls, to be merely an embodiment of the heresy of the Albigenses!! What a strange race of people the Welsh are! with "Truth against the World" on their lips, they are continually tainting their documents with dishonesty—always endeavouring to mislead! No wonder that M. Pictet, a foreigner, should fall into the

snare, and accept the "Triads of Bardism" as genuine. Poor deluded man!

Mr. Stephens finds that Bards, Ovates, and Druids are mentioned in the classics, but maintains that they are there enumerated as three distinct classes, and not as the usages of the mystic bards will have it —three degrees of the same order. This fact he considers as important. And yet somehow or other he does not see that foreign writers are altogether consistent one with the other. According to some the Bards were composers of hymns and poetry, the Ovates were the priests, and the Druids taught ethics. But Cæsar speaks of the Druids as the ministers of religion; how does Mr. S. reconcile his words with the testimony of the others? Nothing easier. "I judge that his description should apply to the Ovates!" Even Cæsar, whom he will swear by when in unison with his own sentiments, must yield when he is in the way! Surely this is not worthy of a great critic.

Mark again! Cæsar has recorded an opinon which prevailed in his time, to the effect that druidism was purer in Britain than in Gaul. This is too favourable to the Britons, therefore Mr. S. will not believe it. "I judge that the description, good and bad, is substantially accurate, and quite as applicable to the inhabitants of Britain as to the people of Gaul."

Does Mr. S. believe that the Druids offered human sacrifices? I would wager a thousand to one that he does; merely because such a fact would show our ancestors in an unfavourable point of view. Let us see, though it is hardly of any use. "Did the British Druids sacrifice men?" he asks; and he answers in the same breath, "undoubtedly they did." Did I not say so? Of course the Roman domination was of the greatest advantage possible to the natives of Britain, in Mr. S.'s opinion. They hardly knew anything, and were thoroughly destitute of the appliances of civilization, before the arrival of the Romans,—though there are some authors of judgment and research who are bold enough to assert that they rather retrograded than otherwise in the arts of life under the dominion of Rome.

I have now done, and must apologize for encroaching so much upon your space and the patience of your readers, in noticing a work palpably erroneous and biassed. I should not have written at all, had there not been danger that the Essay in question, appearing in a respectable Welsh Magazine, and making a display of no ordinary learning, would impose upon the credulity of some of my simple-minded countrymen.

To me it is a phenomenon that Mr. S., and others of the same school, born and bred it may be in Wales, should yet have such an inveterate hatred to every thing Welsh—language—literature and land. Hatred it must be, for their arguments are designedly strained, and invariably ranged against the patriotic view of the question. This is not true criticism,—it is a mean advocacy of a tottering cause.

I remain, &c.,

A MYTH.

WELSH BIBLIOGRAPHY.

To the Editor of the Cambrian Journal.

SIR,—In Williams' *Biographical Dictionary of Eminent Welshmen*, Article "Rowland HEYLIN," it is stated that the subject of the notice had published "a Welsh Dictionary for the benefit of his countrymen." The first Welsh Dictionary ever printed was that of William Salesbury, in 1547, and between that date and the appearance of Dr. Davies' "Dictionarium Duplex" in 1632, two years before Heylin's death, no dictionary of the language of the Principality appears to have issued from the press; at any rate, Heylin is not reckoned among our lexicographers, nor do our bibliographers chronicle any work, during that period, similar to the one here attributed to him. Will the learned author of *Enwogion Cymru*, or any of your readers, throw further light on this subject? Can it be that Heylin, who, as is well known, contributed most liberally towards printing the first octavo Edition of the Welsh Bible in 1630, and defrayed the whole expense of translating and publishing the first Welsh Edition of the *Practice of Piety* in the same year, had a hand in bringing out the valuable *Dictionary* of Dr. Davies? The celebrated lexicographer favoured his countrymen with his excellent translation of Parsons' *Christian Resolutions* in the same year that his *Dictionary* appeared, and the expense attending both publications must have been very considerable.—I remain, &c.,

HIRLAS.

THE CYMRIC ZODIAC.

To the Editor of the Cambrian Journal.

SIR,—Will any of your readers or correspondents favour us with a paper illustrative of the rise and progress of the Cymric zodiac? It strikes me that it will be found to possess a very remote origin and peculiar character. Take the sign Virgo for instance; I see nothing in the name in any other language which would give one a clue as to the invention of that sign. We have, indeed, an allusion to the fact in the tradition respecting the birth of Venus or Aphrodite from the foam of the sea. But in Welsh the word *morwyn* conveys at once the meaning we want. It is literally *mor-ewyn*, the foam of the sea; *i.e.*, nature arising from the sea of Annwn, and is the sign of the season of fructification. Now *morwyn* could not possibly have been derived from any other language; the fact, therefore, that it etymologically expresses the origin of the sign in question, proves in part the antiquity of the Cymric zodiac.

I should be glad to see these astronomical questions investigated and discussed in your pages.—I remain, &c.,

ARIANROD.

MISCELLANEOUS NOTICES.

THE LLANGOLLEN EISTEDDVOD, 1858.

There is every reason to expect that this bardic congress will be highly successful. The list of subjects hitherto proposed has given universal satisfaction; and the bards, we hear, are already hard at work in collecting their ideas and materials, and polishing their numbers, preparatory to the coming contest. A novel feature in the character of this Eisteddvod will be the appearance of the Bards, Druids, and Ovates, in their proper costume. It is requested also that the Welsh attendants will, as far as is practicable, appear on the occasion nationally clad, and wearing their country's emblem.

Programme of Subjects and Prizes.

1. Chair Prize (Awdl), "Battle of Bosworth Field, by which the Cymry recovered the monarchy of the Isle of Britain"—£30 and medal.
2. Poem (Pryddest), "Capture of Rome by the Cymry, under Brennus," B.C. 490—£20 and silver medallion of Roman eagle.
3. Lyric Ode (Cerdd Arwest), "To the Immortal Memory of Owen Glyndwr" (not to exceed 300 lines)—£10.
4. Love Song (Rhiangerdd), "Myvanwy Vychan"—A birchen wreath in silver.
5. Poem (Cowydd), "The Transfiguration"—£10 and medal.
6. Epitaph (Hir a Thoddaid), "On Llewelyn, the last Sovereign Prince of that name of Wales"—£3.
7. Six Englynion on the "River Dee"—£2.
8. Impromptu Poetical Contest—£2.
9. Descriptive Ode, "Landing of Brutus and the Trojan Colonists of Britain at Totness"—£5.
10. Satiric Poem (Cerdd Duchan), "The Traitor"—£3
11. Poem (Triban Milwr), "Welsh Heroes in the Crimea"—£5.
12. Poem, "My Mother's Grave" (Bedd fy Mam)—restricted to female competitors—silver armlet.
13. Map of Wales, *tempore* Llewelyn ap Griffith—£10.
14. Peithynen (Poem to be inscribed thereon, to be hereafter named)—£3.
15. For the orator of any nation, in any language, who shall deliver the best and most effective speech on the following subject:—"That the neglect by a people of their nationality is the certain prelude to their debasement and extinction" (limited to half-an-hour)—first prize, silver coronal; second prize, silver armlet.
16. Bardism, or the fullest illustration, from original sources, of the theology, discipline, and usages of the bardo-druidic system of the Isle of Britain—£30 and bardic tiara.

17. Essay on the Discovery of America in the twelfth century by Prince Madoc ap Owen Gwynedd—£20 and silver star.

18. Fullest collection of unpublished Welsh Proverbs—£10.

19. Essay on the advantages accruing to Englishmen from a knowledge of Welsh.

20. Most complete heraldic classification of the families of Gwynedd and Powys—a silver shield.

21. For the Welsh Soldier in the 23rd Regiment most highly recommended by his Officers for courage and conduct in the field—Cambrian gold torque of valour.

Ditto 41st Regiment—Ditto.

22. Oil Painting by a Welsh Artist on any of the following subjects:—1. Marriage at Windsor Castle of Owen Tudor and Catherine the Fair of Valois, widow of Henry V. of Monmouth. 2. Death of Llewelyn ap Gruffydd. 3. Hunting of the Twrch Trwyth, from the *Mabinogion*. 4. King Arthur arming for the battle of Badon field. 5. Conference of the Roman monk Augustine with Dunawd, Abbot of Bangor, and the Bishops of the British Church, A.D. 603. 6. The Bard, from Gray. 7. Parting of Owen Glyndwr and Sir Lawrence Berknolles. 8. Death of Captain Wynne, of the 23rd Royal Welsh Fusiliers, in storming the Russian Battery at Alma—£10.

23. For the most elegant and appropriate dress in the national Cymric costume (to be worn at the Eisteddvod), male costume—£10; female—£10. (The costume may be of any era in Cymric history. The *Mabinogion* abound with descriptions of Cymric costumes of all ranks of society.)

24. To the manufacturer of the most elegant Welsh hat for females—£2.

25. Welsh linsey—the best woven and most elegant pattern (not less than 10 yards)—£3.

26. Check apron, best pattern and material—10s.

27. To the day labourer (whose weekly wages do not exceed one pound) with the greatest number of children present at the Eisteddvod able to read and write in Welsh—£5.

28. Best recitation in Welsh of Caractacus' speech at Rome, by boys under 18—£1.

29. For the boy or girl under 16 who returns the most correct answers, in English (on paper) to twenty questions from *Morgan's Outlines of the History of the Cymry*—first prize £3, second £1 10s, third £1, fourth 10s.

30. For the best "Harp Instructor," or manual of directions for playing the Welsh harp—£5.

31. Best performer, male or female, on the triple harp, open to all the world—first prize £10, second £5. (The winner, if a female, of the first prize, excluded for competing for No. 34.)

32. Best Pennillion singer after the manner of North Wales—first prize £3, second £2, third £1.

33. Ditto after the manner of South Wales—first prize £3, second £2, third £1.

34. Best female performer, in costume, on the triple harp—£5.

35. Best female singer, in costume, of any Welsh air, with Welsh words, to accompany herself on the triple harp—gold star.

36. Best female singer, in costume, with the harp—£5.

37. Choir prize, open to North and South Wales (choral pieces to be hereafter specified)—£10.

38. Brass band prize, open to all Wales—first prize £10, second £5.

39. Best harvest anthem (Welsh) on Joel, chap. xi. 21–26—£5.

40. To the oldest bard present who has gained an Eisteddvodic prize. Age must exceed three score years and ten—£5.

41. Datceiniaid, "Pen Pastwn"—first prize £2, second £1 10s.

Additional—Pryddest on the spring (y Gwanwyn), limited to young people under 18. A silver medal, by "Hen Eisteddvodwr."

Cywydd on Hell (Uffern), limited to young people under 18—£1 by "A Friend."

All the poems must be in Welsh. Prose productions may be in Welsh or English, except No. 19, which must be in English.

THE LLYWELYN MONUMENT.

"Ym mhob gwlâd y megir glew."

It has long constituted a subject of surprize to intelligent foreigners, and of regret to a large class of our fellow-subjects, that the great characters of Cambrian history, who have rendered her name illustrious in the annals of nations, should remain without a monument on their native hills to commemorate their public services, and to perpetuate their renown.

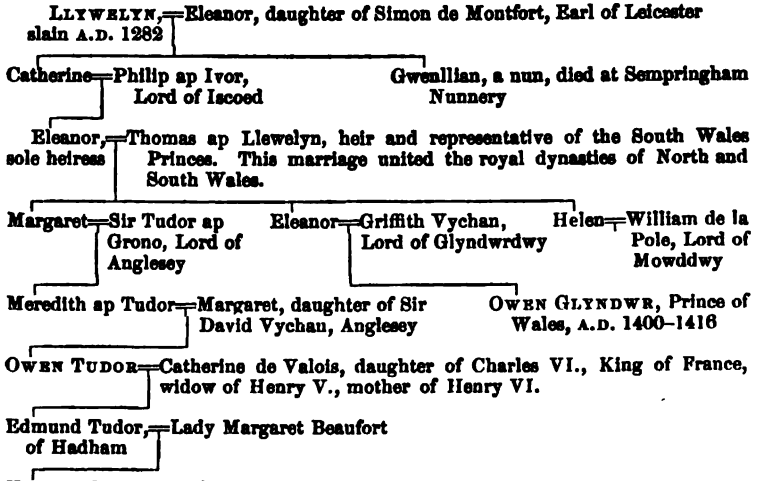
Other countries point with just feelings of pride and pleasure to the visible monuments of celebrated children of the soil, erected by a grateful posterity; but Cambria still lies under the reproach once uttered by Sir James Mackintosh, "that she thanklessly consigns to oblivion heroes whom Greece and Rome would have been proud to crown with the garland of immortality."

It is proposed to do away with this national indignity by erecting a monument to the memory of one of our ancient princes, who united in a remarkable degree in his own person the varied virtues of his predecessors—Llywelyn ap Gruffudd, the last monarch of that name of the Principality, and the direct ancestor, through the Tudor dynasty, of Her Most Gracious Majesty Queen Victoria.

Such a project appeals with the double force of loyalty and patriotism to the goodwill of a happy and united people, and, it is confidently believed, needs only to be prominently brought forward to ensure it at their hands eminent support and success. The co-operation of our readers in promoting it is most respectfully solicited, and should it meet their approval, the Editor will be happy to receive communications from them to that effect.

Contributors will have a vote, in respect of the site and design of the monument, for every pound which they shall subscribe.

It is well known how Queen Victoria inherits the British throne from Henry VII., the grandson of Owen Tudor, of Anglesey. The following table will show how she is, as such, also the rightful heir of Llywelyn, the man whom we "delight to honour."


Llywelyn, slain A.D. 1282
Eleanor, daughter of Simon de Montfort, Earl of Leicester
Catherine
Philip ap Ivor, Lord of Iscoed
Gwenllian, a nun, died at Sempringham Nunnery
Eleanor, sole heiress
Thomas ap Llewelyn, heir and representative of the South Wales Princes. This marriage united the royal dynasties of North and South Wales.
Margaret
Sir Tudor ap Grono, Lord of Anglesey
Eleanor
Griffith Vychan, Lord of Glyndwrdwy
Helen
William de la Pole, Lord of Mowddwy
Meredith ap Tudor
Margaret, daughter of Sir David Vychan, Anglesey
Owen Glyndwr, Prince of Wales, A.D. 1400–1416
Owen Tudor
Catherine de Valois, daughter of Charles VI., King of France, widow of Henry V., mother of Henry VI.
Edmund Tudor, of Hadham
Lady Margaret Beaufort
Henry VII., King of England.

The 23rd Regiment of Welsh Fusiliers.—An ancient custom is connected with this regiment, indicating its Welsh origin, of which it is not a little proud. When marching in review it is preceded by a goat with gilded horns, and crowned with flowers; and on St. David's day, when the health of the Prince of Wales is drunk, the goat, in magnificent housings, ridden by a drummer boy, is solemnly led round the table by the drum-major. In 1775, when the regiment was at Boston, the goat being frightened leaped upon the table, threw his rider, and bounding over the heads of the guests, escaped, caparisoned as he was, to his quarters in the barracks. In 1844 the regimental goat died, and Her Majesty graciously presented a fine Persian goat to each of the two battalions.—*Prince Albert's Addresses.*

"The Champion."—A monthly magazine, under this name, and edited by an able and talented gentleman, well known in the literary world, will shortly be published. It is intended to be the organ of the national party in the Principality.

Church-yard Burials.—It was in the time of St. Germanus that the practice of interring the bodies of saints in church-yards—that is, in consecrated ground—commenced.—*MS.*

ETYMOLOGIES.—*Mormara*, (*i. e.*, mor marw,) the Dead Sea, so called by the Cimmerii of the coast of the Cimmerian Bosphorus. *Nemus*, Latin, a grove of pleasure and delight—paradise. *Nef*, Welsh. *Ty'n y Nef*, near Neath, is a house in a beautiful woody vale. *Nefyn* in Caernarvonshire.—*MS.*

BARDIC VOCABULARY.—In our intercourse with the traditionary fragments of bardic lore, we are forcibly struck with the ignorance which the compilers of Welsh Dictionaries betray as to the meaning of terms used in bardism—or the silence which they altogether preserve in respect of them. Even our great lexicographer, Dr. O. Pughe, is sadly remiss in this matter; *e. g.*, he makes no mention of *cyvail* and *bargodiain*, and is altogether wrong in his definition of *manred*. As a complete system of philosophy lies concealed in the several terms of bardism, as *abred, advyd, gwynvyd, ceugant, manred*, &c., we recommend the subject to the serious consideration of Welsh scholars.

BARD'S SECRET AND GRIP.—*Atteb y pwnc* is a requisition put by a bard to another, who wishes to pass for an admitted bard; if he is so in reality he knows what the proper answer is; if not, nothing more is said to him. The presiding bard may put the proposition to a hundred, or a thousand, and, should there be so many, any other real bard may do so. This was in a bardic session of late put to many by E. W. but no answer given. The common people who heard and observed what passed, not knowing what else to make of the question, gave it out that there was not one poet able to contend with him as such, or to answer him in a poetical contest; but the truth is, there was no such thing intended. Nothing more was meant than to put the person, who thought himself a bard, to the proper test, a thing in itself as simple and of almost as little meaning as the Freemason's grip, or the watchword of a camp or garrison, and has but very little or nothing at all to do with poetry, for he may be one of the best and greatest poets that ever existed. If an answer is given to the first, other questions, possibly 10, 20, or 100 may be put, but the answering of ten will entitle the answerer to reception as a bard. A real bard will answer the ten questions in three syllables. It is generally supposed that those questions are on subjects of literature, poetry, philosophy, or of some art or science, but the answers, if given, have in them but very little of literature, philosophy, genius."—*Iolo Morganwg.*

REVIEWS.

AN ESSAY ON THE MEGALITHIC STRUCTURES IN AUVERGNE, AND OTHER PARTS OF CENTRAL GAUL, AS THE RELIGIOUS MONUMENTS OF THE CELTIC RACE, AND OF THEIR PRIESTS THE DRUIDS. By JOHN WILLIAMS, A.M., Oxon, Archdeacon of Cardigan. London: J. Russell Smith. 1857.

Archdeacon Williams has laboured hard in behalf of his native country, and there is no doubt the time will come when his works will be duly appreciated. The new schools, which treat of British affairs without reference to British authorities—which create an allophyllian race with the view of bringing down the Cymry a peg or two in the scale of nations—which even prefer legendary lore to the stiff testimony of the Chronicles, because more congenial with their own views and wishes—cannot stand; nay, even now are exhibiting signs of speedy dissolution. The truth will prevail. Our author is one of the few who have not suffered wild theories to usurp the province of common sense. He is not ashamed to be considered a Cymro—he is not reluctant to express his love for his native land—he is firmly persuaded that our bards and historians were not, either physically or morally, incapacitated from speaking the truth. We honour him for his patriotic integrity, and wish him the enjoyment of health and long life to witness the complete overthrow of that system which he is called upon so often to impugn, and which is based simply in treason, and hatred of the Welsh character.

The object of the present pamphlet is fully explained in the "address" which is prefixed to it, and which we shall take the liberty of laying in full before our readers.

"I have long held, that the ancestors of all the nations which constituted the civilized portion of the ancient world, were not ignorant of the great truths of religion, such as we find them described in the Book of Job, and that the mythology, and idolatrous worship of their historical descendants, were corruptions invented by man. I explained my views on this subject in my *Homerus*, first part, and in a pamphlet called *Primitive Tradition*. The concluding portion of *Homerus* will accompany the republication of both these works, corrected and revised.

"I also held that the altars and temples of this primitive religion, were the megalithic structures to be found in most lands occupied by the most ancient civilized nations, and that especially the stone monuments of this character, such as rocking-stones, cromlechs, stone circles, and meinihirion, with which parts of Great Britain and Ireland, and the western coast of France, are covered, were actually the temples, shrines, and altars of that Celtic race, whose priests, lawyers, and philosophers, were the Druids. All that I have written on this subject will be collected and republished in a complete form.

"It has never been denied that the language of the people, whose priests the Druids were, was the Celtic, of which various dialects are still spoken in Great Britain, Ireland, and France. But it has only been allowed of late, that it was a constituent branch of that great Indo-European language, which, originating in central Asia, spread eastward into Persia and Hindostan, and westward into most

parts of Europe. The late recognition of the Celtic as a branch of the Japhetic language, was attributable to two causes: first, the assumption by Celtomanes, both in the British Islands and in France, that the Celtic was the pure and primitive language of Adam and his family; and secondly, to the introduction into Wales of a phonetic orthography, which thoroughly disguised from foreign eyes the real character of the Cumraeg, the portion of the Celtic best known to strangers. At the end of this address there is subjoined a piece of Cumraeg, as written in the sixth century, followed by a copy of it according to the established orthography. Thirty years ago, I pointed out in a paper, read before the Royal Society of Edinburgh, the consequences of this absurd barbarism. This, with other papers bearing on the same subject, is now in the press.

"We know, from ancient authors, that the Druids held certain doctrines which the Hellenes and the Romans had either forgotten or never possessed; and I have shown in *Gomer*, part first, both from the Cumraeg itself and from the literary remains of the Cumri, that there existed of old among the people who spoke that language, a philosophy more in unison with the spiritual truth revealed in Christ, than any excogitated by the sages of ancient Greece and Rome.

"Again, I have published the following paper to show that the religion of the Arverni was the druidical, and that there is a long chain of evidence to prove that the secret votaries of the druidical religion, both in Auvergne and other parts of central Gaul, ceased not, for centuries, to honour and revere the megalithic structures before which their ancestors had bowed and worshipped. I chose the Celtic monuments of the Arverni as peculiarly calculated to settle the controversy respecting the builders of such rude structures. The Arverni were, from time immemorial, the possessors of that country singularly qualified to be the cradle of a dominant power, and the last refuge of expiring nationality. None of those northern nations who were worshippers of Odin, and to whom all these structures of Great Britain and Ireland have been so unscrupulously ascribed, ever entered Arvernia but as Christian warriors.

"In the times of Julius Cæsar the Arverni, like all the nations of central Gaul, professed the religion and observed the institutions of the Druids. To what extent the Paganism of the Romans prevailed in Arvernia, we can only conjecture. Whatever influence the conquerors might exert over the minds of the conquered, the Romans certainly did not erect in Arvernia the structures noticed in the following paper. That the Christian Church in Arvernia did not construct them is plain from the proscription directed against them by the Christian Bishops in the year A.D. 452. The Visigoths, who captured the "urbs Arverna" A.D. 474, were Arian Christians, and cannot be supposed, during their short supremacy, to have troubled themselvs with such matters. They were conquered and expelled in A.D. 507, forty-one years after their entrance, by the Frank Clovis, the orthodox Christian who issued his decree against the superstitious veneration paid to such stones. If, therefore, the Arverni, who were "veteres Galli," and with the Ædui, were esteemed the noblest of the race, did not construct them, you must either deny that they are the work of man, or ascribe them to a race of men dwelling in Arvernia in a period unknown. The first alternative is an absurdity; and the second rests on a groundless hypothesis alone, with which it would be folly to attempt to grapple.

"If the megalithic structures in Arvernia, and other parts of central Gaul, were druidical, it follows that similar monuments in Bretagne, a well known sanctuary of the ancient religion of Gaul, were also druidical. The Bretons of history regarded them with a veneration not known in other provinces of Christian France. The author of *France Monumentale* thus graphically describes the Bretons:—

"'This proud and warlike people, retrenched within wooded and rugged confines, opposed, for a long time, a powerful barrier to the Roman invasion, and when they succumbed, knew how to preserve their nationality; consequently the Romans did not form, in their country, any formidable settlement, and they have left here but feeble traces of their residence. It is difficult to find in Bretagne any remarkable monument of the Gallo-Roman era. On the other hand, the monuments of the Celts are numerous in Britanny. And, as they were surrounded with a kind of superstitous *prestige* and religious terror, these monuments were in general respected by the Bretons of Armorica, when Christianity was there established. Many of the

Celtic altars were purified by the symbol of redemption, and in Britanny the religion of Christ was grafted on druidism.'

"It is well known how close and intimate the relationship between the Celtic Churches in Great Britain, Ireland and Britanny became, after the fall of the Roman empire, and how boldly they asserted their independence, in opposition to the claims of the Bishop of Rome to universal supremacy and spiritual despotism.

"The members of these independent communities which possessed their religious liberties centuries after the fall of temporal Rome, were of the race and blood of the builders in the west of Europe of the megalithic structures which still attest their mechanical skill and their command over brute matter. Their union for social, political and religious purposes, is indicated by those spacious circular temples in Great Britain, where their solemn assemblies were held at stated periods, and round which the mortal remains of their illustrious dead were, with due honours, consigned to the hereditary tumuli. The language and the knowledge which they brought from their Eastern cradle still survive, and may once more be made patent to the world, and restored to their original purity and simplicity. The only remaining work connected with this series of kindred subjects, is a more careful revision of all the still remaining evidence, both written and monumental, of an early connection between Great Britain and the East in times long before the commencement of profane history. This has also been completed, and will in due time be published."

We need only say that the Archdeacon has accomplished his task satisfactorily.

THE BRITISH KYMRY; OR, BRITONS OF CAMBRIA: Outlines of their History and Institutions, from the Earliest to the Present Times. By the Rev. R. W. MORGAN, P. C. Tregynon. London: R. Hardwicke, Piccadilly. Ruthin: J. Clarke. 1857.

It is to be hoped that we have now finally got rid of the "wicker man," the "humble cottage," and the "immoderation" of Caractacus, which used to haunt our boyish days, and make us feel uncomfortable at the sight of the *History of England* during our scholastic career; and that the posterity of him who was himself "descended from illustrious ancestors" will henceforth be favoured with a more genial and rational view of ancient British history. Mr. Morgan has supplied the desideratum; and, in the present work, we have indeed a clear and popularly written compendium of Cymric annals, from the earliest down to our own times. It is eminently calculated for schools within the Principality of Wales, for where else will our youths learn with such vividness and accuracy the great and stirring events which made the land of their fathers famous? They will learn in these *Outlines* that the Cymry were settled in Britain some time prior to the Roman invasion, and that they did not derive all their knowledge of the arts and sciences from the imperial city—that there was a well organized and flourishing Church here before the time of St. Augustine—that Arthur was not a myth—with many other facts which it would be interesting not only to Cambrians, but to Britons in general, to know. It must not be supposed, however, that our author shows the least disposition to sacrifice historical truth at the shrine of nationality. Thus he observes:—

"Of the historical views expressed in these pages, most are as old as the eras to which they refer, others are perhaps set in a new light and framing—some are

original. From a period long anterior to the Roman invasion, a pure indigenous British literature has been perpetuated among the Kymry. Cambria, bounded on three sides by the sea, on the fourth, by a deep, impetuous river, forms with its mountain masses—its defiles and gorges—its innumerable springs and rivulets—its hanging forests—its abundant pasturage, the most picturesque as well as the most impregnable natural fortress in Europe. Every hill, every glen, is a military position. Within its bounds—a camp in war, a bardic hall in peace—the harp has never been silent—the spirit of the poet has never been quenched—the heart of the nation has never ceased to pour forth its emotions in the same tongue the Kymry of Asia first brought from the Crimea and the Caucasus. Every successive foreign invader of Britain has given his own version of conquest or defeat. The philosophic student may well exclaim, 'Here in the most beautiful part of the island are the original race of Britain, whom all these invasions have failed to dispossess of their patrimony, or deprive of their language—what is their version of these transactions, of British history in general?' It is given in these *Outlines*, leaving the reader whenever such version comes into collision with the hostile or foreign one—as British and continental accounts of the same action always have and always will conflict—to decide between them."—*Introduction*, p. iv.

An interesting "Genealogy of the Britanidæ, or Royal Line of Britain, from Gomer and Brutus, or Prydain, to Queen Victoria," is prefixed; likewise, the "Royal Christian Dynasty of Britain."

We regret that our copy was received too late to enable us to enter into a minute examination of this highly instructive work;—we may revert to it in a future Number. We have however seen enough to make us anxious to recommend it to the favourable notice of our fellow-countymen. It is unusually cheap, and does Mr. Clarke's press great credit.

ANSWER TO THE "ARCHÆOLOGIA CAMBRENSIS" OF APRIL, 1857. By the Rev. BEALE POSTE.

The object of this pamphlet is to contradict certain statements made at p. 239 of the *Archæologia Cambrensis*, for April, 1857, in a Review of the author's *Britannia Antiqua*, and to vindicate himself from the charges of historical incompetency, or speculative theorism, which the Reviewer seems to bring against him. We have no wish or inclination to dilate upon the personal aspect of the question; suffice it, that we have repeatedly given the writer credit for his varied talent and deep research, as well as for his impartiality in the treatment of his subjects, however we may have been forced to differ from him occasionally in his inferences and conclusions. Indeed, we know of no English writer who approaches matters of Cymric interest with a mind less warped than Mr. B. Poste; and we hesitate not to say that the great mass of Welsh scholars feel, with ourselves, deeply indebted to him for his learned and very successful efforts in unravelling the historical mazes of ancient Britain.

We quote the following extract from the pamphlet before us:—

"The period of our country's early annals which can be most illustrated by new information, is from about three quarters of a century before Christ, to six or seven centuries afterwards. Illustrations earlier than this can be but casual, and must be very unconnected; and later than this, the subject may be very properly left to the writers on the middle ages. I was glad to find that, as far as applied to this space

of time, I could confirm, in numerous instances, and indeed, to great extent, the usually understood and adopted views of ancient British history. I have accordingly endeavoured to keep in the received high road and main track; seeking to alter nothing where I found all due appearance that matters were correct; and where, making additions or derivations, being careful that I was supported in all cases by fact and evidence. I invite reliance as to the results obtained on the part of all whose inquiries may extend as far back as to the Celtic period of the island, or to its Romano-British, or early mediæval eras. I cannot suppress stating the conclusion to which I have arrived after some considerable research; that no other line of ancient British history will be found practicable by subsequent writers, than that main high road of history already known and received, or some other track very parallel to it; admitting, of course, of numerous modifications and corrections, which must, of necessity, be allowed to every inquirer into these subjects. What, then, it may be asked, will no other line be attempted? no other systems introduced? Yes, there probably will be; but I express my full conviction that whatever may be the genius and talent of the writers, they can only be such as originate from a high-flown and over-strained scepticism. Such may be deemed the theories that the present Cambrians are not, generally speaking, the descendants of the ancient Britons; that the Saxons were located in the island some centuries before Hengist and Horsa, and that the latter two leaders were only mythological personages; also that Christianity, except in Cambria and Dumnonia, did not exist in the island before the time of St. Augustine, and that no British bishops went to the Synod of Arles, in the year 314, notwithstanding ecclesiastical histories so record. Such ideas can only be forced into currency for a short time by personal influence or partizanship, and must naturally soon disappear as not being corroborated by due proof, or only based on the most shadowy appearance of facts, and indeed, being in reality contrary to evidence and fact. Take for instance Christianity in Roman Britain. It is proved to have existed in numerous parts of the island, besides Cambria and Dumnonia, by the not unfrequent occurrence of Christian symbols and emblems of that date; as palm branches on a sarcophagus, a cross on Samian ware, the same emblem on Roman pavements, &c., &c. Besides which we have the direct literary evidence of Gildas and Nennius. However, I only say this incidentally, as I am by no means intending to discuss the said topics which have been alluded to."—pp. 15, 16.

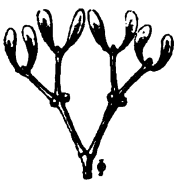
RECORDS OF BUCKINGHAMSHIRE, OR PAPERS AND NOTES ON THE HISTORY, ANTIQUITIES, AND ARCHITECTURE OF THE COUNTY; together with the Transactions of the Architectural and Archæological Society for the County of Buckingham. No. VII. Published by the Society.

The contents of the present Number are "Bierton, with Quarrendon, Buckland and Stoke;" "Drayton Beauchamp,—Manorial History" *(continued)*; "Swan-Upping;" "On the Noble Family de Bolebec;" "Creslow Pastures" *(three illustrations)*; "Seal of the Prioress of St. Margaret's Nunnery, Ivinghoe;" "The New Church at Hawridge." All the papers display considerable ability and research. We quote the brief one on "Swan-Upping:"—

"Swans were anciently considered as 'the king's game.' King Edward the Fourth ordained that no one, whose income was less than five marks, should possess a swan; and imprisonment to any one who dared to touch their eggs. The marks of the several owners, known as 'swan marks,' were on their beaks; that of the king was called 'the double nick;' and the sign of the royal swan, or swan with two nicks becoming unintelligible to the sign painter, was perverted into 'the swan with two necks.' So also 'Swan-Upping,' the taking up of the cygnets to mark them, on the authorized day—the Monday following Midsummer-day—is now changed into the ridiculous phrase of 'Swan-Hopping.'"—p. 245.

THE

CAMBRIAN JOURNAL.

ALBAN  ARTHAN.

(WINTER SOLSTICE.)

STUDIES IN BRITISH BIOGRAPHY.

No. III.

PRYDAIN AB AEDD MAWR.

It is seldom that a name can be clearly demonstrated to be a myth, and the stages of its growth fully and satisfactorily unfolded; but we are enabled to do this in the case of Prydain ab Aedd Mawr, and to show that this name is one of the best specimens of a pure myth in all literature. I have stated already that there never existed any person of this name; and it is the object of this paper to prove that assertion. On me be the shame if the statement is not borne out by the facts and reasons here following: on those who have deluded their countrymen with dreamy speculations and hardy mis-statements, if the proof should be conclusive.

Prydain appears in the triple character of the first colonist of Britain, its first legislator, and a link in the genealogical documents of the fifteenth century; but this name never appears in any document of an earlier date than these genealogies; and very grave inconsistencies

arrest our attention when the documents which do mention his name are brought together and compared.

If Prydain, as is alleged, brought the Britons hither, and gave his name to the island, we should naturally expect to find his name in the works of the elder historians of Wales, or in the poems of the bards; but no such name appears in any ancient document of any kind. Gildas, our oldest historian (A.D. 560), does not appear to have either heard or read who was the first colonist of the island: at all events he says nothing on the subject. Nennius, in the tenth century, does name Brutus, but no such a person as Prydain the son of Aedd Mawr appears to have been known to him. Again, Geoffrey of Monmouth expands the Trojan legend, and gives a long list of ninety-eight kings and queens, from Brutus to Cadwaladr; and surely in one of his triple characters, Prydain ought to have been in this *History of the Britons;* but no such name presents itself in the pages of Geoffrey; and, to all appearance, that writer and Prydain had never been introduced to each other.

Two objections would probably be urged to this last remark; and probably the first would be this, that Brutus and Prydain were the same person. The assertion would be plausible, and has been made, first by the Rev. Peter Roberts, and now by the Rev. R. C. Morgan, who, in a little work just published, speaks of "Brutus or Prydain," and gives the latter a place in his list of kings, thus:—

"Anchises.
"Aedd, or Eneas (!)
"Iwl, or Julius Ascanius.
"Sylvius Ascanius.
"1. Prydain Mawr (Brutus, founder of the Britannic dynasty).
"2. Locrinus.
. . . . . .
"20. Dyfnwal Moelmud the legislator."

Mr. Morgan is here attempting to reconcile Geoffrey with the Triads, and, in so doing, is misrepresenting both. Brutus, according to Geoffrey, was the son of Silvius; but Prydain, according to the Triads, some genealogies,

and other documents, was the son of Aedd Mawr; and if so, he was neither the son of Silvius, nor the same person as Brutus. Again, the name "Prydain Mawr" appears for the first time in Mr. Morgan's book, and is a coinage wholly unauthorized. And again, the later Triads represent Prydain to have been the father of Dyvnwal Moelmud; but Mr Morgan makes the latter the twentieth in descent from the former, which, allowing twenty-five years to a generation, would place him five hundred years later. He has the authority of Geoffrey for the chronology assigned to Dyvnwal; but either Dyvnwal was not the son of Prydain, or Prydain was not Brutus.

The second probable objection would be that which was urged by the Editors of the *Myvyrian Archaiology*, ii., Preface, vii., that the Trojan legend was "the invention of the Romanized Britons," "and runs contrary to the pure stream of British history, as developed by the Triads." The purity of this stream may probably be called in question hereafter; but for the present we will confine our attention to the principal assertion. There are three series of the Triads printed in the volume above named, of which, in my opinion, the oldest, a MS. probably of the fourteenth century, is that which is placed second, while the third is much the latest of all. Of these, the first here named *continually presupposes an acquaintance with Brut y Brenhinoedd*, or the Welsh translation of Geoffrey's *Historia Britonum*,—an assertion which I deliberately make, in opposition to the common statement that the Triads afford no trace of Geoffreyan influence. (Compare Triads 6, p. 4; 91, p. 19; and 100, p. 72.) This series does not name the first colonist; but it may fairly be presumed, from the absence of any contrary indication, that the compiler believed the Trojan legend. The second in my classification, or the first in the *Myvyrian*, does name the first colonist, and in these words:—

"1. Tri henw yr ynys hon. Y cyntaf cyn ei chyfaneddu y gelwit hi Clas Merdin. Wedi ei chyfaneddu y gelwit hi y Vel ynys, ag wedi ei gorescyn O Vryt y dodes arni ynys Byrt. Mewn

rhai llyfrau fal hyn, ag wedi ei gorescyn o Prydain mab Aedd Mawr y dodes arni ynys Prydain."

That is,—

The three names of this island. First, before being inhabited it was called Clas Merdin. After its inhabitation, it was called the Honey Island; and after being subdued by Bryt or Brutus, it was named the Isle of Brutus. *In some other books thus*, and after being subdued by Prydain, son of Aedd the Great, he named it the Isle of Prydain.

The last statement is evidently an addition of a later date, possibly by the eminent antiquary, Robert Vaughan of Hengwrt, in the seventeenth century. Another statement, to the same effect, is given in a foot note from the book of "Ior (or Iorwerth) Gwilym," *i.e.*, Iolo Morganwg, which book, upon comparison, appears to be the third and latest series of Triads. The Triad above given, in its simple and original form, distinctly adopts the Trojan legend. What then becomes of the assertion, that this "runs contrary to the pure stream of British history?" The assertion is manifestly untrue, and ought to teach students of Cambrian history that the statements of the modern bardic school are very far from being entitled to implicit credence.

Nor is this all. It is asserted in the preface above quoted, and has been frequently repeated since, that the Triads are accumulations from a stream of tradition preserved by the bards from the earliest times. I deny the truth of this assertion, and the sufficiency of the evidence on which it is made to rest; but, admitting its truth, for the sake of argument, ought it not to affect the subject of this article? There are good reasons for doubting the antiquity of the Triads, and their purely bardic, as contrasted with antiquarian, origin; but there can be no doubt of the antiquity and authorship of the bardic poems. In these poems therefore we might reasonably expect to find some traces of Prydain the son of Aedd. The bulk of our ancient poetry is contained in the first *Myvyrian* volume; but from the first page of that volume to its last—from Llywarch Hen to Lewis Glyn Cothi—from

the sixth century to the very close of the fifteenth—we meet with no trace of the name of Prydain, nor of the legend that Britain was first colonized and named by him. So striking a fact admits of but one explanation,—that the legend in question was wholly unknown until the end of the fifteenth century. And even then, and now, the legend bears within itself distinct evidence of its being a perversion of, and an incrustation upon, the Trojan legend, as told by Geoffrey of Monmouth.

Having thus demonstrated that the name of Prydain ab Aedd does not occur in our ancient literature, I will now proceed to enumerate the documents in which the name appears, and to discuss their statements.

I.—The earliest document that mentions his name is one in the *Iolo MSS.*, pp. 36, and 412, entitled, "Amser-oedd Cof a Chyfrif," or the Periods of Oral Tradition and Chronology. This document places him 1063 *years after the arrival of the Cymry* in Britain, and 679 years before Christ. These dates are thus obtained:—

	Years.	B.C.
The arrival of the Cymry		1742
From the arrival to Evrog Gadarn	500—	1242
„ Evrog to Lleon Gawr	190—	1052
„ Lleon Gawr to Bleiddydd, or Bladud	66—	986
„ Bladud to Llyr Llwyd, or King Lear	20—	966
„ Llyr to Prydain	287—	679
„ Prydain to Dyvnvarth Prydain, called Dyvnwal Moelmud	29—	650
„ Dyvnwal to Gwrgan the Bearded	128—	522
„ Gwrgan to Morydd	204—	318
„ Morydd to Owen and Peredur, his sons	47—	271
„ Peredur to Blegywryd	118—	153
„ Blegywryd to Beli Mawr	79—	74
		A.D.
„ Beli to Llyr Llediaith and his son Bran ap Llyr	120—	46
„ Bran to King Lucius, or Lles ab Coel	110—	156

II.—The second document in point of date is the return made by Guttyn Owain, and others, constituting the Heraldic Commission appointed by Henry VII. to trace his pedigree. This is dated A.D. 1504 in Jones' *History of Wales*. Guttyn Owain, in this return, *does not recog-*

nize Prydain at all, but makes "Dyvnvarth Prydain" the fourteenth in descent from Brutus "who was the first who possessed this country." Here we observe that "Prydain" is not a personal name, but a title belonging to Dyvnvarth, being in fact the old Cambrian name of the Scottish Lowlands. These two MSS. agree in using "Prydain" as a titular name; and I think it may be assumed that the compiler of the first document agreed with Guttyn Owain in considering Brutus to have been the first colonist; so that, as lately as 1504, the bards accepted the Trojan legend, and knew neither of the legends which make Prydain and Hu Gadarn the leaders of the Cymry. But they differ in three particulars. The MS. of 1485 identifies Dyvnvarth with Dyvnwal Moelmud; Guttyn Owain places five generations between them, making Dyvnvarth the sixth in ascending order. The first does not connect Dyvnvarth with Aedd Mawr; the second does. The first makes the son of Aedd to have been Prydain; but the second says the son of Aedd was "Dyvnvarth Prydain"—thus ignoring Prydain as a personal name altogether! Clearly, as lately as 1504, Guttyn Owain, the first bard and herald of his day, knew nothing of any such person as Prydain son of Aedd Mawr.

Other genealogies confirm the representation of this Heraldic Commission. The pedigree of the Penrhyn family (quoted by Roberts, *Early History of the Cymry*, p. 62) also has the form "Dyvnvarth Prydain ab Aedd Mawr;" the Berain pedigree given by Lewis Dwnn in his *Heraldic Visitations* (A.D. 1580 to 1614), makes Dyvnvarth to be the son of Aedd, thus ignoring Prydain; and the name of Prydain is also omitted in the pedigree of the Gwynns of Llanidloes. (Cited in the *Cambrian Journal*, ii. p. 9.)

But, on the other hand, it is to be observed that another pedigree given by Lewis Dwnn, that of "Maesmor and Cefn y Post," represents Prydain to have been the son of "Haedd Mawr," and Dyvnvarch, the son of Prydain; and a similar representation occurs in the Life of Gruffydd

ab Cynan, a document which bears an attestation of having been compared with another transcript, made in A.D. 1574. It thus appears that the testimony of the genealogies is conflicting; but that the oldest and most authoritative are in favour of the form "Dyvnvarth Prydain," of the exclusion of Prydain as a proper name, and of making the son of Aedd to have been Dyvnvarth.

III.—The next document in point of date is the Third Series of the Triads. The external testimony shows it to have been compiled in the year 1601, from the Book of Ieuan Brechva, *circa* 1500, and from another MS. written in the same orthography, and as untruly called the Book of Caradoc of Lancarvan, as the *Book of Aberpergwm* is called the Chronicle of Caradoc, while containing an allusion (under A.D. 1114) to "Gwylliaid Mawddwy," the band of robbers who murdered Baron Owen, on the 15th of October, 1555. The internal evidence of the first *Myvyrian* series proves that it could not have been written before the middle of the fifteenth century, for it gives as its authority for a certain statement, "*Mal y tystiolaetha ystoria y Greal.*"—(*Myv. Arch.* ii. 14; *Triad* 61.) The Romance of *The Greal* was first translated into Welsh in the reign of Henry VI., and was an exceedingly scarce document in the years 1450 and 1500. The Triad which cites that romance as its authority cannot be assigned to any earlier date; and as the Third Series refers to *The Greal*, and is manifestly the most recent of the triadic collections, it cannot be placed earlier than the sixteenth century.

In this series Prydain is made (*Triad* 58, *Myv. Arch.* ii. 67) the contemporary of Plennydd, Alawn and Gwron; Dyvnwal Moelmud is said to have been his son; and the latter is again identified with a person "called in some of the old books Dyvnvarth ab Prydain." This Triad is apparently founded upon two documents published among the *Iolo MSS.*, upon the MS. of 1485, and another to be immediately named. The only published document that identifies Dyvnwal and Dyvnvarth is that

of 1485; and even that does not affirm either to have been the son of Prydain. But the assertion of identity is palpably erroneous; for all the genealogies are clear upon this point; and they all represent Dyvnvarth to have lived several generations before Dyvnwal Moelmud. The Triad on that point must therefore be in error. The other document in the *Iolo MSS.*, (pp. 45 and 424,) enables us to fix the chronology which the compiler of this Triad had in view. It is called "The Roll of Tradition and Chronology," and professes to be a copy of a transcript made by Meyryg Davydd (who died A.D. 1600) from "an old MS. in the library of Raglan Castle." This "old MS." was written in the orthography of the sixteenth century, and is very inaccurate in its chronology. It reckons thus:—

	Years.
From the arrival of the Cymry to the war of the five brothers	128
From this war to Evrog Gadarn	200
Total.....	328

It will be observed that the date here assigned to Evrog differs by 172 years from that given in the MS. of 1485; but the most flagrant blunder is in the first assertion. This document, like most others that are supposed to be independent of Geoffrey, really takes *Brut y Brenhinoedd* as its basis. The tale of the five brothers is told in the *Brut:* they were the sons of Morydd, whom we have seen placed in 271 B.C.; and therefore their contests took place, not 128 years after the arrival of the Cymry, but 1571 years. This same document represents Prydain to have flourished 849 years after the arrival, or 170 years later than the time assigned in the MS. of 1485; but, though they differ in their chronology, they both proceed upon the basis of the *Brut*, apparently accept the Trojan legend, and imply a total unacquaintance with the legend which displaces Brutus to make room for Prydain. These Triads also exclude the latter supposition, and expressly state that Hu Gadarn was the first colonist. This state-

ment, however, is peculiar to the Triads of the Third Series, and has but slight pretensions to antiquity; but, for the present, the Hu legend must be kept in abeyance.

IV.—In the preceding document, Prydain appears as a doubtful link in Cambrian genealogy, and subsequently as a legislator living in very early times; but as yet we have seen nothing to warrant the assertion in the postscript to the Triad first cited, that this island received its name on being subdued by Prydain.

The document we have next to notice presents him in this new character; but, before entering into that question, it may be well to recall the leading points of the Trojan legend as given by Geoffrey, and in the Triads, in order to note the traces thereof, if any such appear.

Brutus, having undesignedly killed his father, was expelled from Italy, and took refuge in Greece, where he found a large number of his Trojan kindred in servitude. Placing himself at their head, he defeated Pandrassus, King of the Greeks, married his daughter Ignogen, and, in sailing from thence, was cast on a desert island, where there was a temple to Diana, which goddess, in answer to his prayer, informed him in a dream that,

> "Brute! sub occasum solis trans Gallica regna
> Insula in oceano est undique *clausa mari*," &c.

In Giles' translation,—

> Brutus! there lies beyond the Gallic bounds
> An island which the western sea surrounds,
> By giants once possessed; now few remain
> To bar thy entrance, or obstruct thy reign.
> To reach that happy shore thy sails employ;
> There fate decrees to raise a second Troy,
> And found an empire in thy royal line,
> Which time shall ne'er destroy, nor bounds confine.

The island was then called Albion, which in the Welsh *Bruts* is translated "Y Wen Ynys" or the White Island; but, after forcing the giants to fly into the caves of the mountains, Brutus called the island after his own name, Britain, and his companions Britons.

Such is the legend. The Triad of the first Myvyrian

Series copies this almost *verbatim;* it states that the island, before being inhabited, was called *Clas Merdin* or Meitin, which, notwithstanding all previous speculations, seems to be simply the description, *clausa mari*, converted into a proper name; that after being inhabited (the giants being intended I presume) it was called *Y Vel Ynys;* and that Brutus called it afterwards by his own name. The only variation is in the second clause. The name *Vel Ynys* was originally applied to Anglesey, (*Myv. Arch.* i. 73,) but in the poems of the fifteenth century, Y Vel Ynys and Y Wen Ynys are both applied to Britain.

The first Triad of the Third Series agrees with the above in the two first clauses, but differs in stating that "after Prydain ab Aedd Mawr had imposed government upon it, the island was called Ynys Prydain," thus substituting Prydain as the namer instead of Brutus, but at the same time negativing the assumption of his being the first colonist, whom it asserts to have been Hu Gadarn. There is a strong family likeness between all these passages; and the same remark will apply to the subjoined extract.

We now come to a document in the *Iolo MSS.*, pp. 3, 331, entitled, "The Genealogy of Iestyn ab Gwrgant," in which we find this statement:—

"Annyn of Troy, called in Jeuan Deulwyn's book Einion of Troy, was the first king of Cambria. He was son of Prydain the son of Aedd the Great, who was a king of the Cymric nation before they came to the island of Britain, which, *before it was inhabited,* was called Clâs Merddin (suppposed to mean the sea-girt country); but *after it became peopled* by some Cymry, it was called Y Vel Ynys, from the abundance of honey found therein. When (Prydain son of) Aedd the Great understood this, and what a fine country it was, he furnished men and means to conquer the Honey Island, which having effected, he called it Prydain, after his own name. He divided the island into three parts, one of which was given to Locrinus his eldest son, who gave his name to that division. Another son, the youngest, had the northern part of the island; and it is said that his name was Dynwallon. The second son, called Annyn of Troy, had the territory of Cambria, lying between the Severn and the Irish Sea. *Whether this story be false,* on account of its authority and *its deviation*

from the received historical books, let the learned judge. Annyn was a hero."

Here, it will be observed, are manifest traces of the Trojan story, and there are others which it may be well to specify. Brutus, like Prydain, had three sons; and the eldest son of each was called Locrinus. In the one case, as in the other, the island was divided into three parts, and England came to the share of each of these Locrini. The two other sons of Brutus were Camber and Albanact, of whom the latter had Scotland, and the former had Cambria, which was called after his name. The origin of this name is thus explained in the one case; but how came Cambria to be so called if Annyn was its first king? And what are we to think of Virgil's *Æneid*, if its hero, after all, was a petty king of Wales? It is difficult to retain our gravity in dealing with such rubbish as this; and it is rather hard that men should be accused of hatred to their country, for refusing assent to such very palpable falsehoods.

But to proceed. The transcriber here mentions the name of Ieuan Deulwyn; and further on he places the arrival of the Trojans "as is related in their history by Guttyn Owain and others." Ieuan Deulwyn signed a heraldic return in A.D. 1460, presided at a gorsedd in Glamorganshire in 1480, and is said to have flourished between 1450 and 1490; and Guttyn Owain, as we have seen, was living in 1504. Before these dates, this document could not have been written; and as the reference is made to "the works" of those bards, some time must have elapsed before copies of these became accessible. The end of the sixteenth century is therefore the earliest date that can possibly be assigned to it; and it may not improbably have been written in the seventeenth; but the MS. of which it is a transcript was of course somewhat older; and it is a colourable assumption, that the story here given had the "authority" of Ieuan Deulwyn, though even upon that ground its claims to antiquity would be somewhat small.

Its truthfulness is still more open to criticism. In

making Prydain king of the Cymry before their arrival, it flatly contradicts the MSS. which place him 849 or 1063 years after that event; and, as the most recent document, must be set aside. And, in asserting him to have first subdued the island, it is opposed to every other document that mentions the name, and is supported only by the triadic postscript already quoted, while we have express testimony of the transcriber that it was at variance with all the books of history received in his day. Its verbal resemblances show it to be a perversion of the Trojan legend; and it is clear that the scribe who has transmitted it to us, did not himself give it any credit. If it was deemed false in the sixteenth century, we may, I think, be fairly excused from accepting a statement so manifestly fictitious.

Nor is this all; for the Genealogy of Iestyn abounds in impudent inventions and gross perversions. The only son given to Prydain in any preceding document was Dyvnvarth; but here he is enriched with three other sons, without any show of authority. All of these are evidently fictitious, and had no existence out of the mind of this unscrupulous genealogist. Again, Æneas the son of Anchises is made to be the son of Prydain; and Brutus son of Silvius, and Camber, are made to reappear as different persons, under the names of Brwth ab Selys, and Cymryw ab Brwth. The writer evidently accepted "Y Gwir yn erbyn y byd" in a non-natural sense; and well might the sceptical transcriber doubt the truth of such flagrant mis-statements.

We have now passed in review the whole of the documents which mention the name of Prydain, and have taken into consideration every fact bearing upon his history; and, in that review, we find that the name was unknown to our ancient literature; that it first appears as a territorial title; that then, apparently by a slip of the genealogists, Dyvnvarth Prydain became converted into Dyvnvarth *ab* Prydain, instead of *ab* Aedd; that Prydain, being once personified, was seemingly felt to afford a happy solution of the difficulty respecting the name of

Britain; that borrowing a feather from the cap of Brutus, who also was said to have formed good laws for his British subjects, Prydain was endowed with a legislative character; and lastly, again in imitation of the Trojan legend, Prydain was represented to have conquered the island, to have given it his own name as Brutus had done, to have had three sons as Brutus had, and to have divided the country between them as Brutus was said to have done before. It is scarcely possible, in my judgment, to give a candid consideration to these facts, without feeling that the whole history of Prydain is of comparatively recent origin; that it appeared in a very credulous age, from a succession of writers who had very poetical conceptions of truth; that it was closely modelled upon that of Brutus; and that, when stripped of the peacock plumage, all that remains of Prydain is but the shadow of a name.

Of all the documents passed in review, the genealogies alone stand firm. All that is said of Prydain elsewhere is most probably fictitious; but in these he has at least the semblance of an independent existence; and accordingly we shall concentrate our attention upon them. The facts stand thus:—

The MS. of 1485 reads,—

"Prydain ab Aedd Mawr. Dyvnvarth Prydain."

Guttyn Owain (1504), and three other old pedigrees,—

"Dyvnvarth Prydain ab Aedd Mawr."

G. ab Cynan MSS., another pedigree, the Triads of the Third Series, and other MSS. of the sixteenth century,—

"Dyvnvarth *ab* Prydain ab Aedd Mawr."

To appreciate the difference made by the *ab* in this case, it may be necessary to recall the observation that in old Welsh documents "Prydain" is used as a territorial name, and applied to Scotland. Most competent critics will admit this; but, to make assurance doubly sure, I will adduce a proof of the fact, from the oldest MS. in Wales, the Venedotian Code:—

"He (Dyvnwal Moelmud) measured this island from the pro-

montory of Blathaon in Prydeyn, to the promontory of Penwaed in Cernyw.—Owen's *Laws*, i. 185.

Blathaon is Caithness, the most northern point of Scotland, and Penwaed is Penwith, the most southern point of Cornwall. It must hence be clear that "Prydeyn" was an old name of Scotland; and that it was not applied to the whole of the island, as it was subsequently in the Triads, and is now. The difference therefore in the above readings would be between

Dyvnvarth King of Prydain, or Scotland, and
King Dyvnvarth son of Prydain;

and the effect of it is that, if the first be the proper form, Prydain ceases to be a personal name, and the only semblance of authority for the existence of such a person falls to the ground. Attempts have been made to lessen the importance of this discrepancy; but, in my judgment, all such efforts are futile. Both of the alternatives cannot be right; and we must make our election.

Which shall we adopt? The oldest documents are in favour of reading "Dyvnvarth Prydain;" and one of these is entitled to implicit confidence. Early in the reign of Henry VII., who was crowned in 1485, his legitimacy was called in question. To remove this stigma, he appointed a commission to investigate the subject. This was composed of the following persons:—The Abbot of Valle Crucis; Dr. Owen Pool, Canon of Hereford; and Dr. John King, herald-bard; and with them Sir John Leiaf, priest; Guttyn Owain, bard; Gruffydd ap Llewelyn ap Ieuan Fychan, Madoc ap Llewelyn ap Howell, Robert ap Howell ap Thomas, and others. These persons made their report; and if any genealogical document whatever is to be received as an authority, it is the report of this commission. Their return is given in the appendix to Caradoc's *History of Wales*, and in Price's *Hanes Cymru*, p. 782; and there we read,

"Dyvnvarth Prydain ap Aedd Mawr."

This is quite conclusive, and, in my judgment, leaves no room for doubt. It demonstrates most completely that,

to the members of this commission, Prydain, as a personal name, was wholly unknown; for it is utterly incredible that, had Prydain been to them what he was to the compilers of the Triads, and is to most Welshmen of the present day—the first legislator of the Cymry, and the first colonist of Britain—his name would have been omitted from this report.

Other facts confirm this conclusion. The scribe of 1485 was probably the first writer who personified Prydain; but he evidently had before him a genealogy in which the form was "Dyvnvarth Prydain;" and feeling that it would have been absurd to write—Dyvnvarth Prydain *ab Prydain* ab Aedd Mawr, he has refrained from connecting Dyvnvarth and Prydain, and has placed an interregnum of twenty-nine years between the two. This MS. must therefore be taken to be an additional evidence that the proper form was Dyvnvarth Prydain. It is also a noteworthy fact that, though this scribe personifies Prydain, he does not represent him to have given his name to the island. That was probably the suggestion of another writer, and a later time. Even the Roll of Tradition does not affirm this; and probably the Third Series of the Triads is the earliest authority for the assertion.

Another confirmation arises from the consideration of the genealogical fragment in which the names of Aedd and Dyvnvarth occur. We have already said that the name "Prydain" does not occur in Geoffrey, or *Brut y Brenhinoedd;* and the same remark applies to Aedd and Dyvnvarth. And yet Geoffrey's work is the basis of the genealogies as we now have them, while the fragment under consideration was borrowed from somewhere else, and interpolated in Geoffrey's list. The genealogy, at the point of variation, originally stood thus:—

Geoffrey and the "Brut."		Guttyn Owain and others.	
Brutus,	father of	Brutus, the first who	possessed
Locrinius,	„	this country, and	father of
Maddau,	„	Locrini,	„
Maupricius,	„	Madawc,	„
Ebraucus,	„	Mymbyr,	„

Brutus Greenshield,	father of	Efrawc Gadarn,	father of
Leil,	„	Brutus Dariaulas,	„
Hudibras,	„	Lleon,	„
Bladud,	„	Rhunbaladrbras,	„
Leir, or Lear,	„	Bleiddud,	„
Regan,	mother of	Llyr	„
Cunedda,	father of	Rhegan,	mother of
Riwallon,	„	Seisyllt,	father of
Gwrgustun	„	*Antonius*,	„
Sisillius, son of Gwrgust?		*Aedd Mawr*,	„
Kinmarcus, son of Sisillius		*Dyvnvarth Prydain*,	„
Gorbogudo,	father of	*Cyrdor*,	„
Ferrex and Porrex.		*Cyrwyd*,	„
Five kings. Civil war.		*Enyd*,	„
Clydus,	father of	*Dodion*,	„
Dunwallo Molmutius		Dyvynwal Moelmud	

We have here seven names substituted for a similar number in the older list; and the question naturally arises, whence was this fragment derived? Two indications point towards North Britain, namely, the title given to Dyvnvarth, and the names Cywryd and Cyrdon. A person named Cywryd ab Cyrdon composed a poem in honour of King Dunawd, the son of Pabo *Post Prydain*, *i. e.*, Pabo the Pillar of Scotland; and he was evidently a person of illustrious descent, since his daughter is named with two other ladies of noble origin, as the three "Gwenriain," or beautiful ladies of Britain. We know that Pabo was a North Briton; and the epithet which in his case confirms other known facts, must be taken to apply to Dyvnvarth with equal force, and to be an equally conclusive proof that he was a British king, in or about Strath Clyde.

To look for such a person eight or ten centuries B.C. would of course be absurd; but about the time when Cywryd, Dunawd, and Pabo lived, we may expect to find some such person. Dunawd flourished in the sixth century, and died A.D. 595. On turning our eyes in the direction of Scotland, we find that the names Dumnarth, Dyvnwal, Domangart and Aedd, though unfrequent in Wales, occur very often in the annals of the Picts, Scots and North Britons; and we meet with several instances

in which the names Aedd and Dovenald, the equivalent of Dyvnwal and Dyvnvarth, or Dumnarth, are associated together as those of father and son. We read that,—

"A.D. 598.—Domangart, son of Aeddan ab Gavran, fell in the battle of Kirkin.

"642.—Domnail, son of Aodha (or Aedh) King of Ireland, died at the end of January."

We read further in the annals of the Scots that they had a great legislator named Aodh-fin, or Aedd the White. He was also called "Ardfhlaith," the high or great king. He died in 778, after a reign of thirty years; and his laws were re-enacted in 837 by Dovenald Mac Alpin.

"In A.D. 900 there died Constantine son of Ed or Aedd Mac Kenneth, and Dovenald King of the (Strath Clyde) Britons; and Dovenald son of Ed or Aed was elected in the place of the latter."—*Cron. Pictorum.*

And here we have a Dyvnwal son of Aedd, who was also King of "Prydain."

It will of course be observed that a great liberty has been taken with the genealogy under consideration, in identifying the Cywryd ab Cyrdon of the pedigree with the Cambrian bard of that name; but it must be borne in mind that fictitious genealogies are very common, and that it is far more credible that these names were antedated, than that there should have been two Cyrdons and two Cywryds, and each standing to the other in the relation of father and son. If this be admitted, it follows as a matter of course that the other names have been antedated also. It is for the reader to determine whether in his judgment any one of the persons here named was the Dyvnvarth Prydain of the genealogy; but it must be admitted to be a fair assumption that he lived in Scotland, and within the first decade of the Christian era.

I have thus discussed all the points connected with Prydain, except the legislative character attributed to him; and I now proceed to deal with that. The MS. of 1485, says, "this Prydain was the first who instituted a powerful system (Dosparth) of sovereignty in Britain. He was a potent, wise and merciful king, and sole monarch of the

island. He introduced many sciences, and much knowledge to the Cambric nation; and lived eighty-seven years after he was made king." The Roll of Tradition, the Verses of the Achievements, improperly attributed to Geraint Vardd Glas, and the Triads of the Third Series, invest him with the same character; but do not add any specific information. It would of course naturally follow, that if Prydain never existed he could have made no laws; and it therefore becomes necessary for me to show how this legislative character came to be attributed to him. I have already hinted that in this, as in other respects, Prydain is but Brutus in disguise; for we read in the *Brut* and Geoffrey, that "after building New Troy, he made choice of the citizens that were to inhabit it, gave them various privileges, and prescribed laws for their peaceable government;" and I cannot help thinking that the extract above cited is simply an amplification of this passage, while all subsequent notices are but repetitions of that first misrepresentation.

But though Prydain never existed, it is clear that many persons must have believed in his personality; and though he could never have made any laws, it by no means follows that no laws were attributed to him. When once his existence was accepted, there would be a natural tendency to seek for traces of his legislation; and if none such could be found, the same tendency, unrestrained by a strong sense of truth, would induce an imaginative writer to ticket with the name of Prydain any stray pieces of legislation that might happen to have been without a claimant. The same tendency acting more powerfully, and goaded by the question, where are the Laws of Prydain? might even go the length of fabricating a code of laws for him. Such a code would naturally aim at perfection, and breathe the spirit of the time in which it was composed; but, though it might pass current in an uncritical age, it would still bear within itself the proof of its real origin; and the forgery would infallibly be detected when submitted to the test of criticism. That there was a Code of Laws attributed to Prydain is quite

clear; for both the MS. of 1485, and the Third Series of Triads, speak of "Dosparth Prydain;" and the latter in two instances expressly quotes it. In the sixteenth century there must have been a Dosparth Prydain; but most antiquarians would say that no such code exists at present. Nevertheless we ought not to acquiesce too readily in this conclusion. The common remark that the Code of Prydain was superseded by that of Dyvnwal Moelmud, and therefore suffered to disappear, is quite inapplicable, except in a sense the very opposite of that which is intended. This Dosparth was quoted in the sixteenth century, and therefore, it may be assumed, was then in existence. If it existed then, it probably exists still.

How should we know this code if it came under our notice? If it bore the title Dosparth Prydain, there would of course be no difficulty; but supposing either that it bore no title at all, or went under another name, how should we know it then? In such a case we should have to depend upon the citations in the Triads; and must therefore see what these are:—

"2. The three chief Provinces of the Isle of Britain: Cymru, Lloegr (England) and Alban (Scotland); and the privilege of sovereignty belongs to each of the three. And under a monarchy and *raith* of country (representative government) are these governed, according to Dosparth Prydain ab Aedd Mawr; and the monarchy belongs to the Cymric nation according to raith of country and nation, and according to ancient right and privilege; and the sovereignty in every country in the Isle of Britain should be under the protection of this Dosparth, and each sovereignty under the protection of the raith of country: for on this account it is said proverbially, stronger is a country than a lord.

"3. The three columns of the government of the Isle of Britain: sovereignty, *raith* of country, and judicature, according to the Dosparth of Prydain ab Aedd Mawr."

These Triads breathe the free spirit of constitutional government; and are in themselves of so distinctive a character, that their occurrence in any code would afford a strong presumption that the document in which they appear is the Dosparth Prydain here referred to, even

though that document may now bear another name. The original of the last Triad is as follows,—

"Tair Colofn Gwladaldeb ynys Prydain: Rhaith Gwlad, Teyrnedd, ag Yngneidiaeth, herwydd Dosparth Prydain ab Aedd Mawr."

And if this be compared with another Triad in the code now attributed to Dyvnwal Moelmud, the two will be found to correspond, word for word,—

"7. Tair colovn gwladoldeb: teyrnedd, rhaith gwlad; ac yngneidiaeth."—Owen's *Welsh Laws*, ii. 482.

It is not to be expected that we should find any Triad corresponding exactly to the other; but the remarkable phraseology used therein, and the political principle which it inculcates, pervades a large portion of the so-called Molmutine Triads, in proof of which one extract will suffice:—

"One body of social jurisprudence extends over these three countries (Powys, South Wales, and Gwynedd), to wit, conventional session of country and federate country in *raith;* and in no other manner is it permitted to make laws in Cymru."—*Owen*, ii. 565.

It is, I think, impossible to contemplate these correspondences in a candid spirit, without coming to the conclusion that the collection of Triads now attributed to Dyvnwal went formerly by the name of Dosparth Prydain. And this conclusion is strengthened by the internal testimony of the Molmutine Code itself, as is witnessed in the following Triad:—

"224. There are three limitations of a meer: prior conservancy, privilege, and proprietory title. *Another book describes it in this manner:* three limitations of a meer: kind, which is supremacy from original claim, or of original kindred; privilege, or what is granted by gift of kindred to a man for what he has done on their account and for them; and warrrant, which is a gift of country and lord in session, for what is due in justice as a prid, or to alltuds in the fourth degree, under the privilege of maternity, or of any other kind of thing, howsoever decided by warranty of court and session. *So it is declared by the Law of Dyvnwal Moelmud; and he was the best legislator of the kindred of the Cymry.*"—*Owen*, ii. 559.

If this Triad be compared with the title placed at the head of the document from which it is cited—namely, "The Triads of Dyvnwal Moelmud," it cannot fail to appear that the two statements are utterly inconsistent, and mutually exclude each other. If this title be correct, this Triad becomes a literary curiosity of the first magnitude; but if this internal evidence be accepted, then the title must be false and fictitious. And it must, I think, be clear, that this is the only alternative we can adopt; for surely Dyvnwal's Laws would not have included such a statement as "so it is declared by the Law of Dyvnwal Moelmud;" and surely the living Dyvnwal would not have spoken of himself in the past tense, as of a dead man, even if he had been vain enough to term himself "the best legislator of the kindred of the Cymry." To the compiler of these so-called Molmutine Triads, it is manifest that the Law of Dyvnwal was something external; he contemplates it objectively; and describes it to have been "another book." It is difficult to conceive any statement more explicit; and in the face of this Triad, it is to my thinking utterly impossible that any sane man can really consider the Triads under discussion to be the Law of Dyvnwal. The Mosaic Book of *Numbers*, chap. xxi., quotes from the Book of the Wars of Jehovah; but surely no one, not even one of my obtuse critics, will venture to assert the identity of the two. Matthew in his Gospel cites the Prophecies of Isaiah; but surely Matthew and Isaiah were not the same person, nor the Gospel and the Prophecies the same book. The work citing and the work cited cannot possibly be the same. Neither can that be the Law of Dyvnwal which cites the Law of Dyvnwal as *another book*. It being therefore quite clear that the title "Law of Dyvnwal," as applied to these Triads, is a misnomer, the question arises what this was in the estimation of the compiler? On that point we have no information; possibly, the first compiler gave it no name at all; but if he did, and gave it any other name than the Law of Howel Dda, from which the greater part was certainly composed, he must have known that

the designation was false. But with reference to the compiler of the Third Series of Historical Triads, we may speak more explicitly. Some one attributed it to Prydain; and I have no hesitation in affirming that the compiler of one of the two sets of materials included in that series considered, or wished others to consider, that this was DOSPARTH PRYDAIN.

It is of course assumed that the Historical Triads of the Third Series have descended to us as they existed in the Book of Ieuan Brechva, and in the Book of the pseudo-Caradoc; and upon that assumption it becomes manifest that the so-called Molmutine Triads went in the sixteenth century by the designation Dosparth Prydain; but it by no means follows that they have therefore any claim to a higher antiquity. We may safely assume that, from 1500 to 1601, these Triads were called Dosparth Prydain; and we know that in 1685 they appeared as the Triads of Dyvnwal; but they are intrinsically compositions of a comparatively recent date; and it is quite immaterial what name they may bear, or have borne. I have already entered at great length into the question of the antiquity of these laws, in an article entitled "The Laws of Dyvnwal Moelmud," in the *Cambrian Journal*. That article has, in my judgment stood the test of criticism; and I have now nothing to alter therein, though upon a fitting occasion I might have much to add. Now, however, it will suffice to cite two of those Triads as an appropriate conclusion to these remarks.

"77. There are three civic arts: medicine, commerce, and navigation; and with a peculiar *corporate privilege* to each of them. A corporate privilege is by *the grant of creation of the lord of the territory*, authenticated by the judicature, and distinct from the general privileges of a country and kindred, for the mutual protection of regular commercial affairs, under the privilege of equity.

"78. Three common privileges of cities: that an office is not to be imposed upon such as inhabit them, other than is due from them, by the privilege and under the limits of their *city corporation*; protection, so that alltuds (or foreigners) ignorant of the language, who repair to the cities for traffic, shall not be molested

or injured; and that there ought not to be any privileged markets, but in the *legitimate corporate cities.*"—*Triads of Dyvnwal Moelmud.*—Owen's *Welsh Laws*, ii. 515.

A few passages from one of the charters of Cardiff will serve to illustrate the preceding extracts, which they do so clearly, that one may almost conclude that the compiler of these Triads, most probably a South Wales bard, had these very charters in his mind's eye:—

"Hugh le Despenser, Lord of Glamorgan, to all our bailiffs and ministers, and other faithful people who shall see this present charter, Greeting in the Lord; know ye that of our special grace we have given and granted to our well beloved burgesses of Cardiff, all the liberties underwritten for ever, that is to say, that they and their heirs shall be discharged and free from toll, murage, pontage, penage, kayage, and pickage, and from divers other customs and usages, throughout our whole lordship, as well in England as in Wales.

"And that our said burgesses shall not be distrained to go out of the ancient bounds of their liberty of the town aforesaid, against their will.

"And that no stranger shall out of the fairs or markets buy any merchandise of any stranger within the bounds aforesaid, but only of our burgesses of the said town, except the gentlemen of Glamorgan for their victuals, and by reason of merchandise. And that no person shall keep any open hall for any merchandise, nor a shop, nor make any booth in our said town unless he pays scot and lot with our said burgesses, and be admitted into the guild of their liberty.

"Given at Cardiff, the 10th day of April, in the 14th year of King Edward, the third after the conquest." (A.D. 1341.)

After reading the above extracts, can any man, even moderately imbued with historic knowledge, for one moment imagine, that the state of society delineated in the so-called Molmutine Triads, existed ten, eight, six, or even four centuries before Christ? Or, on the contrary, can he resist the conclusion, that they describe Cambrian civilization, as it existed under the Norman Kings?

The charters of Caermarthen ought to be still more to the point. I say ought, for not having seen them I can only speak inferentially. But in 27 Edward III. (A.D. 1354) there was a statute made to regulate the foreign trade of

the kingdom; and Caermarthen was the only town in Wales authorised to sell the five staple commodities (wool, wool fells, leather, lead and tin) to foreigners. The commercial corporation, called "the merchants of the staple," *had its own laws and officers, and was exempt from the jurisdiction of the ordinary magistrates.* Attempting to carry the merchandise of the staple to other than the appointed ports was strictly forbidden, and it was even made felony for any but the authorized merchants to deal in the staple goods.—(*Annals of England*, i. 390.) Here again are almost the very words of the above Triads; and again it must be quite clear, that the laws under consideration allude to the commercial peculiarities of the fourteenth and succeeding centuries. It having been conclusively demonstrated that the so-called Molmutine Triads abound in allusions to comparatively recent times, I shall henceforth assume their modern origin to be fully established. The hypothesis of interpolation may for a time afford consolation to timid minds; but it is in reality quite untenable; and, I shall be giving the result of my own mental experience in saying, that it will supply no resting-ground for any honest and diligent inquirer.

Similar inferences are deducible from the histories of navigation and medicine. The first of the navigation laws, restricting the export of British produce to English ships, was passed at the very close of the fourteenth century. Other acts were passed in the reigns of the later Henries; and thus we again find ourselves in the fifteenth and sixteenth centuries.—(Craik's *History of Commerce.*)

The history of medicine enables us to fix the commencement of the sixteenth century as the earliest time when these Triads could have been composed. The first medical corporation in Britain was the College of Physicians, London. This was founded by Thomas Linacre, or Lynacer, one of the most eminent men of his time, who in 1518 obtained letters patent from Henry the Eighth, "constituting a corporate body of regularly bred physicians in London, in whom was vested the sole right of examining and admitting persons to practice within

the city and seven miles round, and also of licensing practitioners throughout the kingdom, except such as were graduates of Oxford and Cambridge."—(*Penny Cyclopedia*, Article "Linacre.") Will the Molmutines be satisfied now? or must I produce still more signal confutations?

We have now reviewed with care, and, I think it ought to be admitted, with candour, all the statements bearing upon the subject of this article; and from that survey, it seems to me clear, that we may confidently arrive at the following conclusions, viz.:—

I.—That "Prydain ab Aedd Mawr" is a pure myth, and in human form never existed.

II.—That no laws could have emanated from a non-entity, and that the "Dosparth Prydain," attributed to him, was the collection of Triads subsequently and now assigned to Dyvnwal Moelmud; but that by whatever name these laws are designated, they are a compilation of a comparatively recent date.

Besides, if the so-called Molmutine Triads were the Laws of Dyvnwal, they ought to have included some things which they do not include; for we are told in the only copy of the Laws of Howel, which is digested in the Triads, a MS. of the sixteenth century, and possibly the very basis of the Molmutine Triads in their first form, that the Law of Dyvnwal had three ordeals, namely, 1. hot iron; 2. boiling water; and 3. judicial combat; but that Howel abolished these, and substituted trial by jury.—(*Owen*, ii.) The "Triads of Dyvnwal" have no trace of these ordeals, and consequently cannot be the Law of Dyvnwal intended by the writer of that MS. Here again is an incidental ground of assumption that the Molmutine Triads are what was before called Dosparth Prydain, with possibly a few additions of a still later date.

It only remains for me to say a word in elucidation of the motives which induce me to write these articles. Some persons profess inability to understand why I explode the series of fictions with which the history of Wales

has been encrusted during the last sixty years; but they have probably never known what it is to be actuated by a sincere and irrepressible love of truth. My readers must be pleased to observe the limitation here made; for it is only since the ascendency of the bardic school, since the publication by Iolo Morganwg of the literature of the Glamorgan bards of the fifteenth and two succeeding centuries, that these fictions have been introduced. They were wholly unknown to our elder historians, Powell, Wynne, and Warrington; and the reader, if he be wise, will, for the present at least, content himself with the history of Wales as it is presented in their pages. It is also to be observed that my criticisms principally apply to the early, and not to the later periods of Cambrian story; to the period before the death of Cadwaladr, and not to the after time. This is a mass of fiction; and he who pins his faith to the current histories of this period, will most assuredly find that he has built his house upon the sand; for whenever the attention of historical critics is steadily directed to this part, whenever the rays of truth descend upon it, and the flood of argument dashes against it, the fictions of Geoffrey will be swept away, and with them the legends of Prydain, Bran ap Llyr, and all the recent inventions of the bardic school. This portion of our history must be entirely reconstructed, not from *Brut y Brenhinoedd*, nor the Laws of Dyvnwal, or the Historic Triads, but from the poems of our elder Bards, and from the works of contemporary historians.

Prydain as a personal existence has vanished from my thoughts "like the baseless fabric of a vision," leaving not a wrack behind; but, like most of my countrymen, I once believed in his reality, as well as in the truth of most of the other fictions that are now being held up as ancient traditions and authentic facts; but ten years of incessant research into the sources of Cambrian history, as well as into nearly every question connected therewith, have completely changed my views. I formerly saw with the eyes of others, but have since learnt to use my own; and the consequence is, that I reject the Laws of Dyvnwal,

deny the antiquity and independent authority of the Historic Triads, and doubt the truth of the other pretensions of the bardic school. It has been stated that my present views are inconsistent with the statements of my *Literature of the Kymry*. The assertion is true; and here is the answer to it:—The author of that work lays no claim to infallibility, but endeavours to grow in knowledge and in wisdom with each revolving year, and conceives it to be, not only his right, but his imperative duty, to renounce such old opinions as new facts and clearer perceptions have shown to have been erroneous. He leaves the small merit of consistency to those timid folks who dread the nobler and robuster virtue of truthfulness; and to those incarnate sages who have, Minerva-like, sprung into the world perfect in every human attribute,—who have no need of the lessons of experience, and have never either fallen into an error, or had to learn a new truth. The Chapter on the Triads is, in the present opinion of its author, the weakest part of a book which has many faults. It ought to be entirely re-written; but, even as it stands, it reveals many doubts, and only professes to give "probable conclusions."

I trust this answer will enable some of my readers to understand more clearly, and appreciate more thoroughly, the spirit of a writer who is prepared to deal as unsparingly with his own errors as with those of others; who honestly endeavours to unfold the real history of his country and countrymen; and who aspires to teach them, that that can be no true patriotism which upholds as veritable history a tissue of demonstrable fictions, which fears to realize its own boast of "*Truth against the world*," and dreads nothing so much as to see its "traditions" subjected to a rigorous examination, "IN THE FACE OF THE SUN, AND IN THE EYE OF LIGHT."

THOMAS STEPHENS.

Merthyr Tydfil, 1st October, 1857.

HISTORICAL ANECDOTES OF DUNRAVEN CASTLE, IN THE COUNTY OF GLAMORGAN, THE SEAT OF THOMAS WYNDHAM, ESQ., M.P. FOR THE SAID COUNTY.

Compiled from authentic Historical MSS. in the Welsh Language, by EDWARD WILLIAMS, B.B.D., 1814.

DUNRAVEN CASTLE stands on a small peninsula jutting into the Bristol Channel, or Severn Sea, and in the parish of St. Bride's Major, in the county of Glamorgan. It is the seat of Thomas Wyndham, Esq., member of parliament for the said county.

The ancient Welsh name of this place is *Dindryvan*, and signifies the Triangular Fortress. A fortress it certainly was, and it is rudely triangular, formed on the land side by a triple intrenchment from one side of the peninsula to the other; the other two sides of the triangle are formed by steep sea cliffs, so that this place must have been a place of considerable strength and secure defence against the rude tactics of ancient and barbarian warfare.

This place is, by our oldest and most authentic historical writers, said to have been one of the residences of the Princes or Kings (as they are most usually termed) of Siluria, a little kingdom, which consisted of the present counties of Hereford, part of Gloucestershire, Monmouthshire, Glamorganshire, the part of Caermarthenshire which lies east of the river Towy, and Brecknockshire.

The sovereigns of this little kingdom of Siluria had several places of occasional residence,—Caerworgorn was one, the place now called Lantwit Major,—Landaff also appears to have been another,—Caer Ceri, now Llanilid, is mentioned as another,—but that *Dindryvan* was the place of most general residence may be fairly inferred from this very remarkable circumstance:—This royal tribe is almost without exception called the tribe or family of *Dindryvan:* in our very numerous genealogical manuscripts, the families, many of which are still well known, are said to be of the princely tribe or family of *Dindryvan*.

The following are the expressions generally used, as applied to the families descended from the ancient Princes of Siluria, in subsequent ages of Glamorgan:—*Llwyth Dindryvan*, the tribe of Dindryvan—*Teulu Dindryvan*, the family of Dindryvan—*Gwehelyth Dindryvan*, the lineage of Dindryvan. We cannot easily conceive why they should be so peculiarly called from this place, rather than from any other place where they are also said to have resided, unless this was their place of most general residence; and that it was so may be readily inferred from the strength and defensibility of the place, superior, and greatly so, to all their other places of residence.

Of all the houses of this island, which are noticed in history, this is by far the most ancient. It occurs in many of our oldest and most authentic historical manuscripts, and amongst others in a very ancient account of the British saints—for so the persons who first introduced and propagated the Christian religion in Britain are called—such indeed were the teachers of Christianity termed in all countries by the primitive Christians. This valuable historical document gives us an account of the three first families or tribes in this island who became converts to the Christian religion. As this manuscript mentions only three tribes of Christians in all Britain, we may, with very considerable plausibility, infer that its original copy was written when there were no Christians in Britain but such as were of one or the other of these three families or tribes; if there were any others, we can see no reason why they also should not be mentioned. The third of these tribes or families became not Christians before the end of the third or beginning of the fourth century: our ancient manuscript account, then, was most probably written early in the fourth century, or at least before there were a fourth family of Christians to be mentioned.

The first of those families or tribes was that of *Bran ap Llyr*, Bran or Brennus, son of Lear, King of Siluria. He is expressly said to have resided at *Dindryvan (Dunraven)*, and the time when he lived can be well

ascertained, for he was the father of our GREAT CARACTACUS, who is called by our old historians *Caradoc ap Bran* ap Llyr,—Caractacus, son of Brennus, son of Llyr, or Lear. We have the names of a very considerable number of his family and progeny, as converts to the Christian religion, for a long time before any others are mentioned as such. This is in the natural order of things. That a few persons should become converts before a whole family should, and a few families before a whole community, will be found to be according to the experience of all ages. It is according to this kind of gradation that converts are now made to Christianity, and to the various sects in religion that appear in our own days. Instead of attending to this natural progression, we find ecclesiastical historians asserting that, at certain times, whole nations became converts to Christianity; whilst others deny this, for they produce very good authorities for asserting that paganism prevailed at a much later date in the countries, or amongst the people in question. Thus we have not only native but very good foreign authorities for believing that Christianity was introduced into Britain in the days of the apostles; and from authorities equally good we have sufficient evidence of the continuance of paganism in this island until a much later period. An historian, before he writes the history of any place, person, or event, should previously attend to what, in very similar cases, passes daily before his own eyes; he would thus form much better judgment of things than such as we too often find in the tedious and worthless pages of authors, whose experience never extended beyond the precincts of their own party, beyond the walls of their own colleges, beyond the rubbish of their own libraries, piled up by such unphilosophical writers as themselves.

But to return to our history of *Bran ap Llyr* (Brennus, son of Lear).

The Romans had, about the commencement of the Christian era, succeeded in the conquest and subjugation of Britain, at least in part. The south-eastern parts of the

island had become subject to them about the year 40. The Silures, who were the inhabitants of the eastern parts of South Wales, had given the Roman armies more trouble than had been expected. It was resolved to reduce them to subjection. Brennus, son of Lear, was King of the Silures at this time. He is said to have resided at *Dindryvan*. He was a brave and wise prince, and greatly beloved by his people, who eagerly flew to his standard in defence of their country and liberties. They were successful. In their several battles, Caradoc, or Caractacus, second son of Brennus, the king, so greatly signalized himself by his bravery, magnanimity, and prudence, that he was, by all the sovereign states of Britain, unanimously elected *Catteyrn*, or war-king, for such is the literal meaning of this title, which was always given by the ancient Britons to him who was intrusted with the chief command of the federal army of Britain. In this high and arduous employment he so well acquitted himself, that for nine years he successfully withstood all the attacks of the Roman armies, and defeated them in upwards of seventy battles. He was, however, basely betrayed by Aregwedd Voeddoc, or Voeddic, princess or queen of a little sovereign state called *Argoed Derwennydd* (forest of Derwent). She had for some time become tributary to the Romans, and with a view to conciliate their favour, engaged to deliver Caractacus into their hands; and for this purpose she sent messengers to him, earnestly desiring that he would come to her assistance against the Romans, by whom she and her people were sorely oppressed, telling him that she would join him with all the forces in her power, that she would order her most experienced officers to conduct him to such places as would afford him every security and every advantage against their common enemy, and at the same time order all her armies to join him. The stratagem succeeded, and he proceeded to her assistance. Coming into the country of Argoed Derwennydd, he was recommended to encamp in a place that promised him security, when unexpectedly he and his armies were surrounded by the Roman legions, who

had formed a vast ambuscade in the surrounding woods. He was thus overpowered and taken in chains, and with him his whole family, father, mother, brothers, sisters, and even his grandfather, were carried as prisoners of war to the Roman emperor, at his *gwersyllt*, or head-quarters. When Caractacus was brought before the emperor he addressed him in a speech of such great magnanimity, that he was offered to be conducted in safety to his own country and people, on condition that he would enter into friendship and alliance with the Roman government, and marry the Princess *Aregwedd*. He answered that he would gladly become the friend and ally, but not the vassal of the Romans; but with respect to the Princess Aregwedd, he would never consent to be anything to her but her executioner. The emperor, finding that he could not shake the resolutions of Caractacus, gave orders that he and all his family, with twenty thousand of his men, should be conveyed as prisoners to Rome. This was done, and the twenty thousand men (says my MS.) were sent to *India* (probably they were sent to some country in Asia that had been conquered by the Romans). After their arrival at Rome, the emperor would have put Caractacus to death, but he was by his wise men persuaded not to do so, and taking their advice, the royal prisoners were suffered to walk at large within the city of Rome. The emperor, becoming more acquainted with Caractacus, discovered the magnanimity of his character, and showed him many favours and kindnesses. In the meantime *Manawydan*, son of Llyr, and paternal uncle to Caractacus, had been pressed to take the command of the Silurian armies, and had driven the Romans out of the country. No sooner had this news arrived at Rome, but the emperor admitted Caractacus to his presence, and engaged him to propose terms of honourable peace to the Silures, who acceded to the proposal, on condition of having their beloved Caractacus restored to them. This was granted them, and he was safely conducted to Britain, and into his own country. Whereupon he entered into an alliance with the emperor.

And when things had been so settled, the king, Brennus, son of Lear, who had been detained for seven years at Rome as a hostage for the fulfilment of this agreement and alliance, was honourably sent home, and, it is said, to *Dindryvan*. During his stay at Rome he had become a convert to Christianity (the faith in Christ), and with him he brought *St. Ilid*, an Israelite, who was also a brother in the faith to Brennus, and with him others of the same faith, and these were the first that introduced the Christian faith into the Island of Britain. And Ilid was found to be the wisest and most pious of them all, and he, jointly with the old king, indefatigably taught the doctrines of the Christian religion to great numbers of the people of Britain, and it is for this reason that Brennus, the son of Lear, was surnamed Brennus the Blessed *(Bran Vendigaid)* by which name we shall henceforth mention him.

After Brennus the Blessed had thus laboured for many years, and now grown old, he left his royal house *(Brenhindy)*, and betook himself to a place of retirement, wherein he had lived before the Romans arrived in this country, and wherein he spent his last days in the exercises of devotion and charity, and lived to a great age, having left the sovereignty in the hands of his brother, Manawydan, son of Lear the Stammerer (as he was called). But Manawydan resigned the regal power into the hands of his nephew Caractacus, and could not be prevailed upon to accept of it, though it was his of right, according to the true principle of the sovereignty *(Teyrnedd)*. By vesting the regal power in the hands of Caractacus, it would be (as Manawydan said) in the hands of one of abilities superior to himself *(ym meddiant ei well)*, and that he would go and avenge on the Irish *(Gwyddelod)* of Venedotia *(Gwynedd)*, or North Wales, for their perfidy in conspiring with the Princess Aregwedd to betray his brother Brennus, with all his family, into the hands of the Romans, and for the dishonour they had done his sister *Bronwen*, having taken and detained her a prisoner under ground for several years, thus treating her as one who

had betrayed her country and her nation. He accordingly went with an army into *Arvon*, where the Irish had settled themselves, and killed great numbers of them, and many others he drove over the sea into Ireland, so that what remained of them, to save their lives, submitted to him as his vassals. Manawydan is also mentioned as one of the ancient bards, and one that would no longer engage in war than was absolutely necessary for the defence of his country, his own life, and the lives of his friends.

Brennus having resigned his regal authority, and his brother Manawydan having done so likewise, Caractacus succeeded to the civil sovereignty, which, amongst the ancient Britons, was different from the war sovereignty, and but seldom exercised by the same person; but in Caractacus both were now united. Civil sovereignty and its line of succession was never interrupted. War sovereignty was only occasional, and in case of urgent necessity, as when the country was invaded by foreign enemies. Britain was divided into a considerable number of independent sovereignties, but for the purpose of defending the country against foreign enemies, it was an established principle of the ancient constitution to elect a war king, or war sovereign, who was invested with full power to levy armies from every part of the island, and to command such supplies as were necessary for the subsistence of such armies; but he possessed no legislative authority, no juridical power, beyond what was absolutely necessary for the support of good order in his armies.

A third sovereignty *(unben Rhaith)*, with which either of the hereditary princes might be occasionally invested, was the legislative sovereignty. The eldest of the sovereigns' authority extended over the whole island; he was empowered to convoke all the heads of tribes, and of families, so as to embody national convention, senate, or what we now term a parliament; indeed, the oldest reigning sovereign had a constitutional right to assemble the legislative body, but any other prince was authorized in such an assembly to propose the election of any other person from amongst the several sovereign princes, who

might be, or supposed to be, better qualified for the trust, which on such occasions it might be necessary to repose in him. Such election was always to be by the whole of the legislative assembly, not only of sovereign princes, all of whom attended, but also of the subordinate heads of tribes and families, as well as by the wise men, for such, on being able to exhibit proofs of their wisdom, were entitled to voices or suffrages in such national assemblies. The oldest reigning sovereign was, as already observed, constitutionally the legislative sovereign of all Britain. He was called the constitutional king or sovereign, but occasionally he was, as has already been said, elected by the legislative convention, and was in that case termed the conventional sovereign. To this sovereignty Caractacus was elected.

The occasional elections of legislative and of war sovereigns were singular traits in the ancient British constitution or government. The powers of those sovereigns extended over the whole island, but for no other purposes but those of war for the general defence of the country against foreign invasions in one case, and in the other for the sole power of convoking legislative assemblies or conventions. It was on urgent occasions only that such elections took place. To one and the other of those sovereigns the title of king was given, and to no other. By such regulations the hereditary or patriarchal sovereigns were not in the least molested, but they were never termed *Brenin*, that is king, but princes *(Tywysogion)*, *duces*, or leaders. The title *Brenin* signifies a privileged person, from the British word *braint*, which is privilege in English. The legislative sovereign had no right to exercise the executive power, but every other sovereign prince exercised it individually within his own territories, within which every one of them might be termed the executive sovereign. It was in his name all the courts of justice were held, all the law proceedings were carried on —so far his power extended and no farther. The war king, as well as the legislative king, were only *pro tempore*, and their authorities ceased with the occasions that required

them; we have on record instances of conventional sovereigns elected for the purposes of restraining such of the hereditary sovereigns as, instigated by ambition, aimed at conquering, or at tyrannizing over any other sovereign state or prince.

The ancient British form of government was considerably similar to the German constitution. The German empire consists of a number of independent sovereign states, each having its hereditary sovereign, under different titles, but in power all of them nearly the same, and with these a supreme or federal head, bearing the title of emperor, who is elected, at least elective, and who is invested (or ought to be) with a paramount or controlling authority. From this form the ancient British constitution seems to have differed only in this, that the imperial, supreme, or federal authority was only occasional, and not perpetual, but the imperial sovereignty of Germany constitutionally admits of no interruption or suspension; which of these two principles is the best may be no improper question.

Though Brennus was the first British convert to Christianity, we do not find the name of his son Caractacus amongst those of his family who are reckoned amongst the first converts; but a daughter of his, named Eigen, Eigan, or Eigain, is mentioned as one of the saints, *i. e.*, converts, of this first family of British Christians. We are told that she was married to a British prince of Caersarllawc *(Sarum)*, and that she was the first female saint of the Island of Britain. Sarllawc is said to have founded *Sarum*.

Caractacus was succeeded by his son

Cyllin, who is called Saint Cyllin, of whom we read but little.

Coel, son of Cyllin succeeded; of him also we read but little, but

Lleurwg, otherwise called Lleufer, and Lleufer Mawr, is a name of very high celebrity; in Latin he is called *Lucius;* the literal translation of the Welsh names *Lleurwg* and *Lleufer*, and *Lleufer Mawr*, is *Lucius the Great*. He is by foreign writers, and by English writers

who know no better, said to have been the first Christian king in the world; why he was, or still is so called, we will presently endeavour to form some conjecture. He is never considered as such by the ancient Welsh writers, those of all others who must have known best. The first king in Britain at least was Brennus the Blessed, the great-great-grandfather of Lucius. The old Welsh in one thing agree with the foreign writers in saying that Lucius sent Medwy (Medwinus), and Elvan (Elvanus), to Rome on a message to Eleutherius, Bishop of Rome, requesting that he would send over to him such as might be able to instruct him and his Christian subjects in the doctrines of Christianity, and to administer baptism. Eleutherius sent for this purpose into Britain Dyfan (Damnianus), and Ffagan (Ffaganus), and they taught and administered baptism to all who had been converted to the Christian religion, for (as the Welsh MS. observes) baptism had not hitherto been practised by, or even known to, those who had embraced the Christian faith. This pretty clearly proves that hitherto they had not been informed that baptism was necessary,[1] for which reason the mode of its administration was not known in Britain, and that many British Christians long after this did not practise baptism, appears from what is by our ancient historians said, that Sts. Germanus and Lupus were sent by the Pope into this Island of Britain "to renew or restore baptism and Christianity, for that none were baptized." Now if any at that time, though real believers in the divine mission of Jesus Christ, and in the doctrines which He taught, yet rejected baptism, they would not be by most other Christians in the time of Lucius, especially by the Church of Rome, considered as Christians, and it is highly probable that Lucius was in reality the first baptized Christian king in the world. And hence, very possibly,

[1] We protest against the supposition that the primitive missionaries in Britain omitted to urge upon their converts the necessity of baptism, or that the latter repudiated, or considered of no value, a rite which has ever been intimately associated with the very essence of Christianity.—Ed. Camb. Jour.

the historical assertion that he was the first Christian king in the world. We are told by our ancient writers that Taliesin, Myrddin Emrys, and Myrddin ap Madoc Morfryn, were the three primitive bards of baptism, *i.e.*, baptized bards of the Island of Britain. These bards lived in the fifth and sixth centuries. But that man is little acquainted with our old manuscripts who knows not how or where to find in them the most abundant and satisfactory proofs of the general prevalency of Christianity amongst the ancient Britons long before that time. I will readily admit that he may with some clearness find in them good reason for supposing that the rite of water baptism was not practised, at least not generally, by the ancient Britons, for Germanus and Lupus never succeeded in persuading the whole ancient British nation to apostatize from their primitive Christianity, of which water baptism did not constitute a tenet,[2] no more than it appears to have been amongst the generality of St. Paul's converts. An historian never finds out the truth, who never views any object, fact, or occurence but in comparison or in contrast with his own prepossessions or prejudices; not finding things accord with his own blind preconceptions, he finds nothing at all; people never discover the truths that lie scattered everywhere about them and before their eyes, but their eyes are so jaundiced that nothing appears to them in its true colours.

Lucius was the founder of the episcopal church of Landaff, about the year 180; he is said to have founded other churches also, as those of Lanilid, Merthyr Dyvan, St. Ffagan, Llanvedwy (near Ruperra House), and some others. When we say churches, I believe that we must by those terms understand congregations or societies rather than buildings; for it can easily be proved from our oldest manuscript documents, that the first British Christians met in the open air for public worship, according to the usual practice of the Druids; and when about the year 450 they erected covered buildings for the purposes of

[2] And yet the "delusion of Morien" (Pelagius) is everywhere in our bardic documents regarded as an innovation.—Ed. Camb. Jour.

religious worship, they built them always, or very generally, in the middle of those circles of stones wherein their ancestors, whether Druids or Christians, usually worshipped. Lucius is said by many ancient historians to have been the founder of an episcopal church at Landaff; others of later times have denied this; but for what reason? Why, because they never met with any mention of a cathedral church at Landaff before the time of *Dubricius*, who first, it is said, built a cathedral there. Such are the trifles that are admitted as criterions of truth by those historians who possess only that "little learning" which "is a dangerous thing." Not finding what they are in search of, they neglect, and even endeavour to hide and suppress, those truths which lie open to every impartial eye. They pass over in silence, they will not admit, the simple and obvious facts of primitive Christianity.

Lucius died without issue, and his paternal uncle *Owain*, son of Cyllin, son of Caractacus, succeeded him as Prince of *Essyllwg* (Siluria).

Owain, son of Cyllin. Of him nothing is recorded but that he defeated an army of insurgents at a place called from him *Lluest Owain*, another MS. says *Ystrad Owain*, (the encampment of Owain,) and that he has been by an old genealogist called Prince or King of Dindryvan, who married *Lleucu* (Lucia) the daughter of a noble Roman.

Eirchion his son succeeded him; he was surnamed Vawdvilwr (*thumb warrior*) but for what reason does not appear.[3]

The names only of those who succeeded are recorded. They are as follows:—

Goric, son of Eirchion,
Gorddwfn, son of Goric,
Einydd, son of Gorddwfn,

[3] The reason is given in the "Genealogy of Iestyn ab Gwrgan:"—"In his time, the infidels slew great numbers of the Christians; but he went against them without even an edged weapon, or anything else save his bare hand, and killed many of them; from which circumstance he was called Eirchion the *thumb warrior*."—Ed. Camb. Jour.

Arthfael, son of Einydd,
Gwrgan Vrych, (Gwrgan the freckled,) son of Arthfael,
Meirchion, son of Gwrgan Vrych,
Meiryc, son of Meirchion,
Creirwy Draig Essyllwg, (Creirwy the Dragon of Siluria,) son of Meiryc. He lived in the time of Owain Finddu whom he assisted.
Edric, son of Creirwy,
Bran, (Brennus,) son of Edric,
Nynaw, son of Bran,
Teithfalch, son of Nynaw.

Of the last twelve princes I have not hitherto found anything recorded but their names in the pedigrees of the princely family of Dindryvan, and the oldest of the five royal tribes of Wales.[1] Of the following prince we find something mentioned besides his name.

Tewdric (Theodoric) son of Teithfalch, is called King of Glamorgan. He lived about the beginning of the fifth century. His country was invaded by the Picts and other infidel nations. He levied an army and drove them out of the country, but after a glorious victory he was ambuscaded near the town of Chepstow, and was slain; and over the spot where he was buried a church was built which from him was called *Merthyr Tewdric* (Martyr Theodoric), now Mathern, near Chepstow. This prince is said to have resided occasionally at *Caerworgorn*, afterwards called Llanilltyd (Lantwit Major), where in his own palace he is said to have entertained St. Germanus and St Lupus, the two Gallic bishops that were sent over to Britain by Pope Gregory to suppress the Pelagian heresy, (or *Judaism*, as the inhabitants of Wales were taught to call it, because it rejected baptism). Tewdric patronized this mission, gave lands to endow the church of Landaff, and the new seminaries of learning at Caerworgorn and Lancarvan. He is said to have built a cathedral at Landaff, the first that was ever built there, and indeed

[1] Had our author at this time been acquainted with the "Genealogy of Iestyn ab Gwrgan," he would have found interesting but brief memorials attached to each of the twelve names.—Ed. Camb. Jour.

before this time we nowhere read of churches or covered buildings as places of Christian worship in Britain. It was by Germanus and Lupus that monachism was introduced into Britain, and the first monasteries on record were those founded by them at Lantwit Major, Lancarvan, Llangyngar, &c.—(See Godwin's *History of the Church and Bishops of Llandaff.*)

MEYRIC, son of Tewdric, succeeded. He is said to have been one of the great benefactors to the churches of Landaff, of Lantwit Major, of Llancarvan, and others; besides this we read but little of him.

ADRAS, son of Meyric succeeded. Of him we read but little; but of his brother Arthur much, and too much has been said. He has been made so much the hero of romance, and such romances mistaken for true history, that very learned men have ventured to assert that no such king ever existed, but in the wild inventions of the writers of those romances; but those writers are such as were unable to consult the old Welsh historical manuscripts, such as never knew a word of the language, and wrote with as high a degree of presumption and arrogance as any foreigner absolutely unacquainted with English writers and the English language would in asserting that no such man as Alfred the Great ever lived; but he most certainly did; and with equal certainty did an ancient British king named Arthur exist, and it is beyond a doubt that he was a very heroic character. But no ancient Welsh writer ever related the marvellous and incredible tales which, nobody knows how, crept into the romances of the middle ages, of Arthur and his incredible adventures. He was, beyond the possibility of a doubt, to any man who is able to consult the writers of the country and language which were his own, a most extraordinary character, but all within the fair limits of probability. Arthur was the second, or as some say, the youngest son of Meyric, probably both. He for his uncommon bravery was elected to the command in chief of the British armies to repel the Saxons, or, in the phrase of his own age, he was elected war-sovereign of all the Island of Britain—

succeeded his brother for a little time in his hereditary dominions, or as Prince of Siluria, but died soon after, and was succeeded by his nephew *Morgan*, surnamed *Morganwg, i.e., Morgan Morganwg*, or Morgan of Glamorgan. It is said that it was from him the country of Morganwg, or Glamorgan, took its name, a name which it has ever since borne.

Morgan was so beloved by his people, it is said, that when he was under the necessity of going to war, which he never did but in cases of urgent necessity, all who were able to bear arms willingly and gratuitously went with him—none could be prevailed upon to stay behind. Brave and magnanimous beyond all the princes of his age, he was also no less famed for the gentleness and meekness of his disposition. This character he endeavoured by every possible means to impress upon all his people, and it is said that he so well succeeded that the country or inhabitants of Glamorgan was remarkable for the suavity of character that so generally prevailed amongst all classes; hence the proverb *Mwynder Morganwg, i.e.*, the suavity or courtesy of Glamorgan. This proverb continues amongst the Welsh, and in every part of Wales, to this day. In the ancient Register of Landaff we find that this prince granted lands to the churches of Landaff, Lantwit, Lancarvan, &c. He had many wars with the Saxons, who in or about his time came into Britain, and was always successful against them. He was succeeded by his son Einydd.

Einydd, son of Morgan the Courteous, as he was generally named, was, like his father, a prince of a very courteous disposition. He reigned in peace for twenty-three years.

Rhys, son of Einydd, succeeded him,
Arthfael, son of Rhys,
Meyric, son of Arthfael,
Brochvael, son of Meyric,
Gweirydd, son of Brochvael,
Arthfael, son of Gweirydd,
Rhys, son of Arthfael,

Hywel, son (or brother, according to some MSS.) of Rhys. This prince is, by all our historians, said to have been remarkable for his humanity, wisdom, and peaceable disposition. He restored the just and regular administration of the laws, enforced obedience to them, and reformed abuses which, for some succession of time had prevailed, and suppressed vices and immoralities, so that good order was re-established, and died at 120 years of age.

Owain, son of Hywel, was engaged in war with the Saxons, but succeeded, and obliged them to accede to honourable terms of peace.

Morgan the Great, otherwise called Morgan the Aged.

[Here our author suddenly breaks off: but we find the subject continued in another fragment.—Ed. Camb. Jour.]

Morgan, son, or according to some MSS. brother of Owain, succeeded. He was called *Morgan Hen*, and *Morgan Mawr* (great-aged), and is said to have lived to the age of 130, was engaged in wars, and was in general successful. His son

Ithel the Black (from his hair and complexion) is said to have served under the Emperor of Constantinople against the infidels (Saracens probably). Returning home he succeeded his father—humbled the Saxons, who submitted to his terms, and when far advanced in years, built a house called *Ton Ithel Ddu*, in the hilly part of the country, to which he retired, resigning the government to his son Gwrgan, but he was soon after killed there by the Lord of Brecon and his freebooters (gwylliaid), who bore him a grudge for the disgraceful terms to which he had forced them, as allies of the Mercians, to submit.

Gwrgan, his son, to avenge his father's death, entered Brecon with an army, and obliged the Lord of Brecon to cede the best part of Garth Mathrin to him and his heirs for ever. This comot was originally a part of Glamorgan all south of the Usk, and had been given by Tewdric, King of Glamorgan, as a portion with his daughter Marchell, to Brychan Brycheiniog. And to secure the district so ceded against the lords of Brecon, he built and garrisoned Morlais Castle, and gave it in charge to *Ivor Bach* (Ivor

petit), as he was called, and by the Breconians *Ivor Gythraul* (Ivor the devil), because he so terribly harassed them, as he afterwards did the Normans, who not many years afterwards settled in Glamorgan.

Gwrgan founded and chartered the ancient market, called Marchnad y Waun, on a mountain plain or meadow. It continues to this day, though it has not above three or four cottages, one of them an ale-house to accomodate those who frequent this market. Several fairs are also held annually there.

Gwrgan gave the plain called Hirwaun Wrgan as free pasturage for ever to the poor subjects of the lordship of Glamorgan, and it remains as such to this day.

He also built a house hereabouts, which he called Celli Wrgan, where he often resided. He died at a very advanced age. Our historians and genealogists notice the longevity of the tribe of Dindryvan; even in this age of ours, several who are known to be descended from them live to a great age. On a monument in St. Bride's-super-Ely we find one of the age of 108, and in the church of Llanvihangel (Michaelston)-super-Ely, another of 107, both within the last century.

Sir William de Londres granted the castle and lordship of Dindryvan to Arnold Butler, by the tenure of presenting three cups of wine to the said Sir William and his heirs, whenever they should visit Dindryvan. Arms, between three cups *or*, a chevron *argent* in a field *gules*.

THE MABINOGION.

INTRODUCTION.

(Continued from p. 202.)

HAVING in the foregoing specimens exhibited such prose documents as were judged likely to convey some new and important information in respect to the social state of the people of Wales in early times, or at least to excite the curiosity of the reader, if it failed to amuse him, I now proceed, according to the plan before proposed, to introduce the second topic to his observation, being the relics of those effusions of the venerated muse to which the Cymry have been enthusiastically devoted, as may be proved by documents still existing, collected, and composed through a period of about fourteen hundred years.

It may be desirable, first of all, to obtain some idea of the aggregate number of the various poetical compositions now extant, from the earliest era to a subsequent one. A calculation has been made, and which is thought to be tolerably accurate, that there may be nearly six thousand pieces preserved, being of dates anterior to the year 1600. These are scattered through several manuscript collections, and of which scarcely any have been printed, excepting the early poetry, down to the year 1300, inserted in the *Archaiology* of Wales.

There are some peculiar characteristics in the poetry under consideration, with respect to the structure it progressively assumed, from the earliest times to the end of the fifteenth century. These characteristics require a division, so as to be classed under three distinct epochs.

The first epoch will embrace whatever is extant, from about the middle of the sixth century, to the conclusion of the eighth. We must be content with exhibiting these venerable relics as fragments, or as obscured by mutilations.

The second epoch is a continuation, from the year 800 until about the year 1300. It was within this period

that the metres and laws of verse progressively advanced towards that artificial system which shackled the muse of the Cymry in subsequent times, so that, under it, the efforts of the bards gradually became feeble, compared with the earlier flights of the Awen, though they had the advantage of a language as copious as it was energetic, and as expressive as it was harmonious.

In the third epoch, closing with the fifteenth century, is included a very large collection of poetical relics, imbued with peculiar characteristics; and these characteristics have become a system of law for such poets as have arisen but to languish under the blighting influence of the new and less congenial circumstances of later ages.

Epoch I., from A.D. 500 *to* A.D. 800.

The poetical relics of this period are artless and simple as to metrical construction; the verse, however, is generally harmonious, and it is always with rhyme, and often continued through an entire poem, or ode, yet without offending the ear, from being upon unaccented syllables.

The two pieces by Aneurin, several poems and odes by Taliesin, and the elegies of Llywarch, are splendid monuments of the genius of a people living in times so turbulent as those, during the long struggles between the Britons and the Saxons; and, had it not been for the great veneration with which these three names were cherished through the succeeding ages, they, and all others of this early era, would very probably have been buried in oblivion, and lost to fame.

The name of Myrddin is, with hesitation, put as the fourth on the list. His works have been so interpolated, in subsequent ages, to serve as vehicles of political prophecies, as to make it difficult to select many genuine passages of the effusions of this bard, from the spurious paraphrases upon the originals.

Of the three contemporary bards here mentioned, Aneurin, known in history under the name of Gildas, was in a small degree the earliest, having been born, as may be inferred from authentic documents, between A.D. 515

and 520. He was born when the battle of Bath was fought, which the best accounts place in 519; and, therefore, to give him the precedence, the two following extracts are selected from his *Gododin*, a poem of about a thousand lines, composed by him to commemorate the disastrous battle of Cattraeth, arising from a national quarrel between the men of Ottodinia, with their northern confederates, against the Brython of Deira and Bernicia, and their Loegrian and other allies, in the year 544. The bard was one amongst 363 chiefs therein, who wore the golden torquis;[1] and out of which number there escaped only—"the two war-dogs of Aeron, or Cynon, and Cadraith, and Cadlew, and himself, saved by his hallowed muse."

1. Simultaneously rising, men of conflict have together met; together in one purpose have they not joined the brunt! Brief their existence! long their regret, with those who love them! Seven times their number of the Lloegrians they have slain; from the contentious brawl of women, gallantly they have acted: made many a mother with a tear on her eyelash!

"Cywyrain cedwyr á gyvarouant;
Yn nghyd neud yn unvryd yd gyrchasant!
Byr eu hoedl! hir eu hoed àr eu carant!
Saith cymaint o Loegrwys á laddasant;
O gywrysedd gwragedd gwych y gwnaethant:
Llawer mam a deigr ar ei hamrant!"

2. They hastened for blood, they thronged with radiant points; in front like thunder loud the crash of shields: in the day of fury, as a tempest were his blades, when Cynon onward hurried with the green dawn.

"Crau a gyrchynt, cynnullynt reiawr;
Yn unvan màl taran twrv aesawr:
Yn nydd gwyth, adwyth oedd ei lavnawr,
Pan grysiai Cynon gàn y wyrdd wawr."

[1] A torquis of the kind above-mentioned, in its perfect state, was found at the foot of Cader Idris, in September, 1825. It was of pure gold, and weighing nine ounces troy. Taking this as an average for the 363 worn in Cattraeth, they must have weighed 272 pounds, a proof that gold could not then have been very scarce in Britain.

Taliesin, out of whose works the next four specimens are introduced, is supposed to have appeared nearly ten years later than the bard already quoted; and to have lived to about the conclusion of the sixth century. Subsequent ages have signalized him under the epithet of chief of the bards; but the merit that obtained for him such an appellation cannot now, from the relics preserved, be justly appreciated, owing to the mutilated state of most of them: and, as some of his effusions were of a prophetic spirit, his name was adopted to give sanction to similar vaticinations in subsequent times;[2] however, no profound acumen, in respect to the gradual changes in the structure of our poetry, is required to discriminate between the productions of the sixth and those of the twelfth and succeeding centuries.

1. Three wrathful nations, perfect as to qualities, Gwyddelians, Brython, and Romans, they will separate between a state of quietude and fierce commotion; and about the bounds of Britain, splendid in her towns, there will be songs, before bold chieftains, over cups of mead.

"Tair cenedl gwythlawn, o iawn deithi,
Gwyddyl, a Brython, a Rhomani,
A wahan dyhedd a dyvysgi
Ac am tervyn Prydain, cain ei threvi,
Caint, rhag teyrnedd, uch medd lestri."

2. The protecting one in Aeron, great his passion for the muse and melody; greatly vigilant his ward around his foes; a mighty bulwark to the Britons[3] are his

[2] The following stanza, out of an ode of the above description, composed by Jonas Mynyw, or Jonas of Menevia, a bard and divine who flourished at the close of the tenth centnry, has become a hackneyed quotation in modern times, as being sung by Taliesin:—

"Eu Ner á volant, Their Creator they will praise;
Eu hiaith a gadwant, Their language they will preserve,
Eu tir a gollant, Their land they will lose,
Ond gwyllt Walia." Excepting wild Wales.

[3] The name here and elsewhere rendered Britons, is not to be so understood in a general sense, but it is an appellation for a particular branch of the Cymry of the Brython colony, inhabiting the northern parts of England and Scotland, probably comprehending the Brithwyr, or Picts. The literal import of the original term is "men of tumult."

kindred; like the whirling of a meteor through the welkin, like a wave is he by whom Llwyvenydd is by right enjoyed.

"Divreidiawg yn Aeron,
Mawr ei wyn i aniant ac eilon;
Mawr ddyval ei al am ei alon;
Mawr gornerth ystlynedd i Vrython;
Mal yw rhodd tanwydin dros elvydd,
Mal tòn yw teithiawg Llwyvenydd."

3. Astrologers mysteriously sing, in the realm of those that are lost, and druids mysteriously sing—whilst there be sea, whilst there be the Britons, that the summer will not be a season of serenity.

"Dysgogan sywedyddion,
Yn ngwlad y colledigion,
A dysgogan derwyddon—
Tra mor tra Brython
Hav ni bydd hinon."

4. I have seen men of mighty front assembling to the shout, I too have seen the blood upon the ground: from the rush of the men of swords they tinged with blue the wings of the dawn.

"Gwelais wyr gorvawr
A ddygyrchynt awr,
Gwelais waed ar lawr:
Rhag rhuthr cleddyvawr
Glesynt esgyll gwawr."

The following examples are from the Elegies of Llywarch the Aged, whose poetical relics are more entire than those of any of his contemporaries. The first quotation is out of his elegy on Geraint, the son of Erbin, the hero of one of the Mabinogion; the triplets 2, 3, 4, are from his elegy on his relative, Urien, the chief of Rheged, in Cumbria; numbers 5 and 6 are out of the elegy on Cynddylan, Prince of Powys, who died in the beginning of the seventh century; and the verses 7, 8, 9, 10, 11, 12, are extracts from an elegy on his sons, and on his old age. The territory of Llywarch Hên is considered to have been a part of the present Cumberland; and out

of which, to avoid the progress of the Saxons, he was compelled to seek an asylum in Powys. He ended his days in seclusion, near Bala, and was buried at Llanvor, on the banks of the Dee, having lived, according to authentic tradition, to the patriarchal age of a hundred and forty years.

1. When Geraint was born, the portals of heaven were opened: Christ gave the boon desired—the beauteous countenance of the glory of Britain.

"Pan aned Geraint oedd agored pyrth nev:
Rhoddai Crist a arched—
Pryd mirain Prydain ogoned."

2. A head I bear, by my side, the head of Urien, the head of the mild leader of his host! and on his white breast there is the black raven!

"Pen a borthav ar vy nhu, pen Urien,
Pen llary lyw ei lu!
Ac ar ei vron wèn vran ddu!"

3. A delicate white corpse is covered this night amidst mould and sod: woe my hand! cut off is the son of Cynvarch!

"Celain veinwen a olôir heno
Yn mhlith pridd a thywarch,
Gwae vy llaw! lladd mab Cynvarch!"

4. Gentle gale, thou long art heard! a theme of praise will scarcely be instead of Urien, since he is not!

"Tawel awel, ti hirglyw!
Odid à vo moledyw,
Nam Urien, càn nid yw!"

5. The chamber of Cynddylan, how dark it is this night! without fire, without songs! tears afflict the cheeks!

"Ystavell Cynddylan ys tywyll heno!
Heb dan, heb gerddau!
Dygystudd deurudd dagrau!"

6. Have not these eyes surveyed a pleasant land, from the mote-hill of Gorwynion! long the course of the sun, longer my recollections.

"Neur syllais olygon ar dirion dir,
O orsedd Orwynion!—
Hir hwyl haul, hwy vy nghovion!"

7. Four-and-twenty sons to me have been, who wore the golden torquis, leaders were they of armies: the best was Gwen of them!"

"Pedwar meib àr ugaint ym bu,
Eurdorchawg tywysawg lu
Oedd Gwen goreu o naddu!"

8. Since I from the cup have drunk of wine, the front they have pierced who bore the lance: the wings of the dawn were the spears of Duawg.

"Er yvais i win o gawg,
E á ragwan rai rheiniawg
Esgyll gwawr oedd gwaywawr Duawg."

9. This leaf how driven about by the wind! woe to it its destiny! It is old: this year it was born!

"Y ddeilen hen, hi neus cynnired gwynt!
Gwae yw hi o'i thynged!
Hi hen: eleni ganed!"

10. I am old: I am alone: I am decrepidly cold, after the sumptuous bed of honour; I am wretched: I am triply bent!

"Wyv hen: wyv unig: wyv anelwig oer,
Gwedi gwelu ceinmyg:
Wyv hen: wyv dridyblyg!"

11. A wretched fate has been decreed for Llywarch, on the night when he was born: long travail, with no deliverance of trouble!

"Truan o dynged á thyngwyd i Lywarch,
Ar y nos y ganed:
Hir gniv heb esgor lludded!"

12. Fair women love me not; by no one am I visited; I cannot move myself about: O death! that he will not befriend me!

"Ni'm car rhianedd; ni'm cynnyred neb;
Ni allav ddarymred:
Wi! o angeu na'm dychred!"

The following lines are from a fragment by Heinin, the bard of Maelgwn Gwynedd, who was the sovereign of Venedotia, the present North Wales, exclusive of Powys, from the year 517 to 546:—

1. A host immense coursing on the waves of Teivi, their career was high, directing dire commotions: three dreams will be proved of their being true, and true of three territories being contending.

"Llu tramawr yn helaw tonau Teivi,
Uchel oedd eu rhwysg, rhwyv rhyddyvysgi:
Tair breuddwyd a phrovir
Eu bod yn wir, a gwir
Tair rhandir yn amrysoni."

The next specimen is by Merddin of Caledonia, who is known in English literature under the name of Merlin. He bore a part with Gwenddolau ab Ceidio, as the ally of Aidan, King of the Dalriadæ, the then lately settled colony of Irish in Kintire, against Rhydderch the Generous, the regulus of the Britons of Strathclwyd, at the battle of Arderydd, in 577. Merddin unwittingly slew his nephew there, with his own hand, which rendered him frantic at times afterwards, and he was therefore called Merlin the Wild, to distinguish him from Merddin Emrys. Each of those had the credit of predicting future events. Hence the songs of this bard were generally interpolated in subsequent times; and of the vaticinations of the other Merddin, nothing was preserved to undergo a process of that kind.

1. A fragrant apple-tree, a tree of purple hue doth grow secluded in the lofty wood of Caledonia.[4] Should there be a seeking for its fruit, it yet will not avail, until Cadwaladr shall come from the controversy at the ford of Rhëon. Cynan meeting him, there will be a hastening of the Saxons to depart: the Cymmry will prevail, and

[4] It is a remarkable fact, that Gwyddyl, Ysgoti, Ysgodogion, Celydoni, Celti—that is, Gwydhelians, Irish, Scots, Caledonians and Celts, are common words in the Welsh, for the inhabitants of the woods, coverts, and shades, in opposition to the Gali, or the inhabitants of the open country.

splendid will their leader be; their heritage will all obtain; the Britons will be glad, the horn of triumph sounding hymns of peace and serenity.[5]

" Avallen beren bren, a phren fion,
A dyv yn archel yn archoed Celyddon.
Cyd ceisier, over vydd, herwydd ei haeron,
Nes del Cadwaladr o gynddadl rhyd Rhëon.
Cynan yn ei erbyn, cychwyn ar Saeson:
Cymmry á orvyddant cain vydd eu dragon;
Cavant pawb eu teithi; llawen vi Brython,
Ceintor corn elwch cathl heddwch a hinon."

The next examples are from the scanty remains of the works of Meigant, one of the primitive pastors of the church, who died in Enlli, or the Isle of Bardsey, about the middle of the seventh century. The first is an extract from his elegy on Cynddylan, Prince of Powys; and the other is from a poem upon an unknown subject.

1. Nimbly-pacing traveller, seest thou this, how, like a brand, my heart doth burn! all gory under ravens see the slain, and see the hasty flight! They bruised the hauberk on the borders of the sons of Cyndrwyn: anguish brings me to the land of mourning, if Cynddylan here is slain, the theme of praise with princes.

" Manred gymined, a weli di hyn,
Mor yd lysg vy nghalon, mal etewyn!
Celanedd crau dàn vrain, a chrai a chychwyn!
Briwynt galch ar dervyn meibion Cyndrwyn:
Er cynniv mi wyv yn nhir gwelyddyn,
O lleas Cynddylan, clodlawn unbun."

2. Of Emrais speaking void of arrogance, carefully guards the leader his fair herd: give credence to God that druids do not foretell when the mote-hill of privilege will be broken down.

" Am Emrais adrawdd edryvant,
Gnawd rhycheidw cuniad cenvaint:
Cred i Dduw nad derwyddon darogant
Pan dorer din breon braint."

[5] The two first and the two last lines of this stanza can only be considered genuine; but it is inserted here on account of its beauty.

Tysilio, who founded several churches in Wales, that are dedicated to his name, was the author of a few triplets, one of which is introduced here. He was the son of Brochwel, Prince of Powys, who was the leader of the Britons, against the Saxons, in the battle of Bangor, A.D. 603.

1. Snowy mountains, splendidly white is the plain: content is every one with such as shall him cherish: may the Creator of heaven make way for thy escape!

"Eiry mynydd, gorwyn bro:
Dedwydd pawb wrth a'i llocho:
Creadwr nev a'th diango!"

The following triplet is out of some moral verses by Elaeth, a bard who flourished from about A.D. 680 to 750.

1. If a son of man die, without interceding with his God, for what he doth of sin, it was not good that a soul has entered his flesh.

"O treinc mab dyn, heb ymddiwyn a Duw,
Am a wnel o bechawd,
Ni mad aeth enaid yn ei chnawd."

The next extract is out of a moral poem by Llevoed, a bard who flourished from about A.D. 740 to about 800:—

1. Unaspiring is the man who doth not see: he is not careless, he is neither careful, as to what may be. No verity has been regarded; in a country it has not existed. Sacred wafers they will not be thought about on flight. A wolf the daring one that deceives must be: still covetous will be the Llew Llawddino.

"Diryvyg dyn ni welo:
Ni ddidawr, in dawr, cwdd vo.
Ni wneid gwir; ni ein yn mro.
Ni chovir mwyaid àr fo.
Bid vlaidd beiddiad à dwyllo:
Chwanddawg vydd Llew Llawddino."

The following is from an ode by Cuhelyn, a bard who is supposed to have flourished between A.D. 780 and 840:—

1. An ardent partisan in extremity; his nature is a law of steel, detecting treachery. A man was Eidiol circumspect of conduct, eminently wise, and furious as

a gloomy dragon, aiding the Britons in the work of burning.[6]

"Graid blaid blyngawd;
Greddv deddv durawd,
Gnawd bradoriaeth.
Gwr oedd Eidiol
Gorwy reol,
Gorddethol ddoeth,
Gwyth gwyll ddragon,
Gospart Brython,
Gosgymon waith."

The foregoing examples bring the first epoch to an appropriate termination here. In respect to these various compositions, a cursory examination even of the extracts is sufficient towards discovering a progressive exertion of skill and accuracy in their structure, and also of alliteration being made to assume some semblance of that system which is a leading characteristic in the compositions of the succeeding epoch. What is thus stated has been one motive for dividing the review of the primitive poetry of the Cymry in the way herein adopted; and also another motive has been that there is a long and desolate chasm, through several ages, in which no remains of the muse have been discovered. And little was there then sung to be lost, perhaps, owing to the continual feuds that spread a general devastation among the Welsh themselves, on the one hand, and, on the other, the border warfare they had to maintain for stemming the incroachments of the English; and through the eleventh, twelfth, and thirteenth centuries, the scattered energies of the country, escaping those scenes of anarchy, were becoming more consolidated. Hence must be yielded to the bards of the second epoch the palm of pre-eminence in respect to the art of metrical composition, when considered as standing in competition with those of the earlier period.

[6] The above quotation is important, as evidently alluding to the plot of the long knives in the circle, where Stonehenge was raised as a memorial, according to the Triads.

Epoch II., from A.D. 800 *to* A.D. 1300.

The compositions out of which the following specimens are offered to the attention of the reader, are such as were sung before the Princes of Wales, by those bards whom they retained and patronized; and they are generally of a warlike character, resulting from that state of frequent hostility, which had a tendency to excite all the energies of the patriot, so as to burst out with a vehemence of spirit, in many instances, scarcely to be equalled, and which one must despair of transfusing into another language.

The metrical structure of the poetry now to be exemplified, has attained to an elegant uniformity of plan, united to a varied harmony of verse, to compare with which no specimens could be selected from the relics of the preceding period, and this progressive improvement is discernible in the characteristics of the ode more particularly. That system of alliteration, which begins to attain a consistency towards the close of the same period, now becomes more and more prominent as we advance through the second epoch, so as ultimately to move into another peculiar characteristic of metrical harmony, that of consonancy, which becomes paramount through the succeeding epoch.

The following lines are from an elegy by Meilir, on the death of Gryfydd ab Cynan, sovereign of Gwynedd, who died in the year 1137:—

1. Eternal Lord of heaven, how wonderful!—Grufydd, the brave, the reckless, in a prostrate state! Woe, truly, to the multitude, whose wassall was of wine, for him that onward led a host, ere he became a mass of frailty! May the son of Cynan, greatly gifted, be with Christ, on the resplendent voyage in a world of glory! When the chief of men shall so attain the end of glad reliance, social with the angels, then no wish have I; and be in unity with the Trinity, through intreated grace, enjoying a bright crystal mansion in the heritage of heaven.

" Rhen nev, mor rhyvedd !—
Grufydd, glew, dywal, ar orweddawd !
Gwir wae i werin, gwin eu gwirawd,
Gwr à lywai lu, cyn bu breuawd !
Dyvo mab Cynan, mawr amgyfred,
Càn Grist, cain vorawd gwlad ogoned !
Pan gafo pen gwyr bevr ymddired,
Gan engylion voes, ni'm oes neued ;
Yn undawd Trindawd, trwy rybuched,
Cael glain gloew addev yn nev trevred."

The two next examples are from the works of Gwalchmai, the son of Meilir, one of the most eminent of our bards, and who celebrated the battles of Owain, Prince of Gwynedd, or Venedotia. He flourished from about A.D. 1150 to 1190. The first extract is the commencement of his ode entitled his boasting, and the other is one of his odes to Prince Owain Gwynedd.

1. The early-rising sun of summer hastens on, melodious is the voice of birds, serene the sound-conducting weather; I, of golden law, am fearless in the conflict; I am as a lion, before a host, my rear all gleaming. I have ardently watched the night in guarding well the confine of the murmuring water fords of mossy Breidden, where vehement is the clamour of the mighty gale, well-versed in song, the sea mews playing on a bed of floods, with glittering plumes, in gliding groups of secresy.

" Mochddwyrëawg huan hav dyfestin,
Maws llavar adar, mygr [yw] hear hin ;
Mi ydwyv eurddeddv, a diovn yn nhrin ;
Mi ydwyv llew rhag llu, lluch vy ngorddin.
Gorwyliais y nos yn achadw fin
Ger gorloes rydiau dyor dygen Vreiddin,
Lle gorddyar ëaws, awdl gyndderin,
Gwylain yn gware àr welu lliant,
Lleithrion eu pluawr, pleidiau eddrin."

2. I will celebrate the generous chieftain of the line of Iago; whose excess of hate was felt beyond the swamp of Mochno; who attacked the leader of the Flemings, and who set in flames their country, bearing in him undisguised wrath; who lured the grey dogs panting to a

flight; who fed the raven-flocks of agitated Brynaich; who compelled a tribute from the tower of Pembroke; who is rightly called a very Cymmro.

"Arddwyrëav hael o hil Iago;
A gènys dra chas dra chors Mochno;
A gyrchws glyw Flandrys, a flemychws i eu bro,
A bar ynddo yn ddiolo;
A lithws lwytgwn àr fun i fo;
A gymmhellws dreth o dwr Penvro;
A elwir yn wir oreu Cymmro."

Among our eminent bards of this period was Owen, Prince of Powys, surnamed Cyveiliog, from his inheriting a district so called; and who died in 1197. We have two compositions left by him. Of the first, entitled the *Hirlas*, several versions have appeared in English; and the other, describing his progress round North Wales, is given here at length.

1. The family of Owen, kindly hosts, without sleep is violence, daring them with threats: the way of feast-enlivening songs—what way go we from Mortun?

"Teulu Ewain, llaru luoedd, anhun trais
Yn eu traws arovyn:
Fyrdd cyrdd cyveddau dyhun—
Pa fordd ydd awn o Vortun?"

2. Go youth, be quick, without a greeting word to the good man therein; so take through it a course, and say, we come to Ceri.

"Dos was, yn ebrwydd, heb roddi geirda
I'r gwrda sydd ynddi;
Dywan wan trywan trwyddi,
Dywed an dawed Geri."

3. Go youth, from Ceri, and we tell thee to avoid our anger, and our favour gain: a word we send with thee—that to Arwystli we shall come.

"Dos, was, o Geri, ac archwn wrthid,
Rag an llid, an llochi:
Diwedd y daetham i ti—
Dywed y down Arwystli."

4. Messenger, be thou departing, from a lofty troop,

go to the borders of Ceredig; hie thee, on a wild one, hie thee on a bearding of a dart, and say, we to Penwedig come.

"Dygychwyn, genad, gan vawrydig dorv,
I dervyn Ceredig;
Dywan ar wyllt, ar wallt frig,
Dywed y down Benwedig."

5. Go from Penwedig, toiling messenger, lest shame attend thee; with increasing bustle, go thou on, and say, we visit Meirion.

"Dos o Benwedig, boen ovydd genad,
Gan yth wna cywilydd;
Dywan ar gynan gynnydd,
Dywed y down Veirionydd."

6. Be thou advancing, messenger, beside the green sea-flood, tumultuous on its margin; hie thee, on the third part of thy travel, say, that we are coming to Ardudwy.

"Dygychwyn, genad gyvyl morthwy gwyrdd,
Gorddyar ei gylchwy;
Dywan er traian tramwy,
Dywed y down Ardudwy."

7. Be thou on thy journey, over the fair border of the country governed by Mervyn heretofore; be thou a guest to Nest of Nevyn—say, we come to Lleyn.

"Dygychwyn, genad, gain dervyn y wlad
A weledychwys Mervyn;
Dos i west ar Nest Nevyn—
Dywed an dawed Lleyn."

8. Be thou quick to leave a kindly chief, whose heart is ample—go, thou armed cavalier, through Arvon—say we visit Mon.

"Dygychwyn, genad, o gylch dragon llary,
Lliosawg ei galon
Dos, varchawg arvawg, Arvon—
A dywed an dawed Von."

9. The generous family of Owen, who require the spoil of Lloegria, rife in devastation, after travelling long require to rest; then we shall lodge in Rhos one night.

"Teulu Ewain hael, hawl diolaith Lloegr,
Lliosawg am anraith,
A enir wedi hirdaith:
A an'wn yn Rhos noswaith."

10. Go, youth, from me, and no one greet, unless it be my mistress; hie thee, on the fleet and splendid dun, and say we come to Llanerch.

"Dos, was, y genyv, ac nac anerch neb,
Oni bydd vy ngordderch;
Dywan, ar vuan veinerch,
Dywed an dawed Lanerch."

11. Be thou going, messenger, along the strongly fended district of a tribe deserving mead out of the horn, and pass thou over Tyno Bydwal—say that we shall visit Ial.

"Dygychwyn, genad, gadr ardal teulu
Teilwng medd o vual,
A dywan Tyno Bydwal—
A dywed an dawed Ial."

12. Start towards its boundary, its gallantry, with long and yellow spears, not minding, hie thee forwards, on the eve of January—say we come to Maelawr.

"Cychwyn i'w dervyn, pathawr ei hoewedd,
Hirvelyn ei gwaewawr;
Dywan, dyw calan Ionawr—
Dywed an dawed Vaelawr."

13. Go youth, and loiter not, do not consume thy prog—to hinder thee no easy task,—then quit thou Maelawr, long the journey—say we visit Cynllaith.

"Dos, was, na oludd, na olaith dy lwrw—
Dy luddiaw nid hawddwaith;—
Dywan o Vaelawr, vawrdaith—
Dywed an dawed Cynllaith."

14. Go, youth: counsel with our train doth not accord, as with some petty tribes: depart, bear notice nimbly as a stag, and say, we come to Mechain.

"Dos, was, â chyngor na chyngain an torv,
Val teuluoedd bychain:
Dywan, dwg rybydd hyddwain,
Dywed an dawed Mechain."

15. The family of Owen, guide of the battle, realms have we curbed; be the realm of heaven our refuge! On a facile, prosperous, and even course, together, we the round of Wales have taken.

"Teulu Ewain rwys, rhwystrasam wladoedd;
Boed gwlad nev ein hadlam!
Cyrch cyvrwydd, cyvlwydd, cyvlam,
Cylch Cymmru cymerasam."

STERNHOLD AND HOPKINS.

JOHN HOPKINS, the versifier of the Psalms, died 1541, a native of Neath. Sternhold married his sister, or he a sister of Sternhold, not well known which, but it is rather believed that he married Sternhold's sister. But whether Sternhold was a native of Neath or not is not known, but he resided much at Neath. Their translation is greatly superior to any poetry of their age, in versification and every other requisite of poetry.

This account I had from a MS. pedigree of the Leysons, at Neath, who, by intermarriages, are related to the Hopkins of that town—in the possession of Mr. William Leyson, collector of the customs at Neath.

The Hopkins of Neath are descended from Hopkin ap ap Thomas, of Ynys Dawy, whose son was Thomas ap Hopkin, after whom his posterity took the fixed surname of Hopkin, or Hopkins. Hopkin Thomas was a bard, and the most celebrated patron of the bards of his time. He wrote the *Greal*, and other works in MS., as also a Welsh Grammar, &c. He lived about the year 1350. His son, Thomas Hopkin, was, like his father, a patron of Welsh literature.

IOLO MORGANWG.

THE FORE-SHADOWING.

By Lady Marshall.

"The most useful political virtues arise from an honest feeling of nationality."—Palgrave's *Anglo-Saxons.*

The oak whose venerable shade
Hath brooded o'er the ferny glade
Of some old herited domain
Long ere its house its rise had ta'en—
Upon whose boughs' elastic spring
Its founder's youthful sons would swing,
And exercise in rampant games
The growing vigour of their frames—
Around whose trunk the sportive fawn
Hath skipped at summer's dewy dawn,
And antlered herds the sheltering boon
Have grateful shared at sultry noon:—
Or one that on the village green
For years the rallying point hath been
Where youthful sports beneath the smile
Of kindred age, the hours beguile
Of ease well earned by useful toil—
E'en such a tree, when to its fall
It bends at stern Improvement's call—
Though on its site, late silent waste,
Or min'stering but to playful taste,
We now have steam's wind-shaming haste—
The mighty stream that in its train
Brings vast developments—brings knowledge—gain—
Despite all this, oh! do we not
Half mourn the prostrate giant's lot—
Half dream that when its branches creak,
We hear some spell-bound genius shriek,
Such as the cross-clad Paladin[1]
Heard, awe-struck, when with falchion's din
He smote the cypress' verdant side,
And loud its prisoned inmate cried!

E'en when the tyrant of the folds
The snare's insidious tangle holds,
And awful even in his woe,
We see the tawny monster low—

[1] See Tasso, Jerusalem Delivered, Book XIII.

First starting with a hope-fraught bound,
As though no fetter hemmed him round;—
Then maddened, as the unknown check
Still tightens round his swelling neck—
Out rolls his tongue—wild glares his eye—
He pierces heaven with his cry—
The pangs of death his frame convulse,
And fitful throbs his bounding pulse—
Behold him quiver, writhe and die!—
No longer as an enemy
The noble creature now we view—
Our sympathies to nature true,[2]
With generous tears our wrongs forgive,
And half we wish our foe could live.

Ah! yes, misfortune's gentle claim
Veils over error—stifles blame:
Although on history's varied stage
With pride we see the good and sage
Perform their hopeful, splendid part,
None but the *fallen* touch the heart!

View great ELIZA's wondrous course—
Success propelled by wisdom's force,
Which set her country on a base
That future shocks could not displace—
Then her fair rival queen's career,
Who damaged all within her sphere—
Yet still repugnant to the mind
The mighty maiden's name we find,
While pity, mourning MARY'S close,
Embalms her memory in her woes!

Then list a tale of princely fall—
Of one who as a princely thrall,
The sword of freedom might have sheathed,
And kept a kingly crown, enwreathed
In empty semblance on his head,
And died upon a royal bed;
His country quietly have put
Beneath a mighty neighbour's foot—
Himself and it in bloodless ease
Thus safely placed, and called it—Peace!

[2] "We yield to the sensations of humanity: we pity the unhappy victim, and almost forgive her crimes."—*Tacitus*, speaking of Messalina's death.—Murphy's *Translation*.

Such models Europe lacks not now,
Who wearing on their puppet brow
A glittering toy that stands or shakes
As their great patron mars or makes,
March solemnly in leading strings,
His grand ovation—phantom kings!

But part in such a craven pact
No Briton can or could enact:
That root ne'er bore a stem so weak
That it would sooner bend than break—
And 'tis of Britons that we speak:
Not such as bear from mart to mart
The stores of learning—science—art—
Who plough the equator—map the pole—
On lightning speed their errand scroll—
To Caffre—Carib—Cathee teach
Their compound and compendious speech,—
And stamp with their unfading trace
The future of the human race—
Not this the type whose figures fill
Our scenic page—but BRITONS still.

Yes: Britons of that early stock,
Who wild as whirlwind—hard as rock,
Upon a "strip of sterile earth"
Their rights of nation—rights of birth
Maintained for nigh a thousand years,
Not through the opposing hates and fears
Of rival neighbours, balanced nice
By deep political device,
Like that antagonistic force
That holds the planets in their course—
Not by such sufferance—such permit
Did FREEDOM on the mountains sit,
And keep her banner still unfurled
In that "far corner of the world;"
Against a kingdom's ten-fold might,
Her princes', priests', and people's right
Held CYMRU—not by parchment pledge,
But by the sword's ensanguined edge.

Let patriot wisdom acquiesce
In happier times, but not the less,
In Cymru's struggles deign to see
Deeds of the Valiant and the Free!

(To be continued.)

CYVRINACH Y BEIRDD.

Iolo Morganwg to W. O. Pughe.

Gileston, Jan. 12th, 1806.

DEAR SIR,

If Mr. Smith has reprinted the map of South Wales, I shall thank you for sending me two copies. I want them to mark by proper colours the geology of South Wales, that I may send the whole of what remains undone to Mr. Davies. It is true, with respect to the Agricultural Survey, it is not incumbent upon me, neither upon Mr. Davies, to concern ourselves in the least about mineralogy. The Mineralogical Survey is to be, in future, perhaps never, a separate undertaking, but I have promised to furnish it, tho' I hope Mr. Davies will only use it for his own private satisfaction or amusement. I have been, for my own use, from time to time, drawing up a little geological memoir, but at present it is only in the rough outline;--this I intend for the use of my boy, who may live to finish it—I never shall; for, to render it tolerably complete, for the single county of Glamorgan, requires the labour, and study, and travel of many years.

I have a MS. copy of Captain Myddleton's Treatise on *Barddoniaeth*, much more correct than that printed in the *Flores Poetarum*, and more full, with a pretty preface to it, which the printed copy has not. It is very clear, and full on the Welsh prosody, *cynghaneddrion*, &c., &c., and I would recommend the study of it to all the Cockney Welsh writers in London, who are shamefully deficient in the useful knowledge it contains. What think you of reprinting it in the *Greal?* I have also by me a MS. Treatise on the *Pedwar mesur ar hugain Cerdd Dafawd*, the Northwalian system, or rather that of Caermarthen, introduced into North Wales by Davydd ap Edmund; this is, in my opinion, the most ingenious and interesting treatise extant on that extremely ingenious tho' considerably defective system; it was written by your own countryman, William Phillips of Hendre Vechan, in Ar-

dudwy, about 1650. I suppose Myddleton's and this are the two best tracts on the subject that I have met with. T. D. Rhys' is perhaps more elaborate, but not so correct as Myddleton's, nor so interesting as W^m^ Phillips'; if you should wish to print either, or both, in the *Greal*, I will, in about 2 or 3 months, endeavour to prepare copies of my MSS. for you. You some time ago expressed a wish that I would communicate a copy of the *Barddas* of *Llywelyn Sion* and *Edward Dafydd*, for the *Archaiology*. I had thoughts of reserving this for the *History of the Bards*, in the crown of which (if I may use the metaphor) it would appear as the most brilliant jewel; but do you think that Mr. Jones would really print it in the *Archaiology?* If he will do so, I will, in the course of the summer, if I live, prepare a copy. I want my present copy almost daily, otherwise I would send it you; but you gave me once to understand that Mr. Jones was prejudiced against it, and that he disapproved of its being introduced in the *History of the Bards* in preference to the system that has for almost 400 years prevailed in North Wales. I did not intend it in *preference*, if by that he supposed an intended exclusion of the Northwalian system. I intend, indeed, that it shall appear in competition with that, but not to the exclusion of a single *iota* of the Northwalian system; for I have by me a great variety of systems that have in different ages prevailed, and so far from being inclined to suppress either of them am I, that nothing would prevail with me to do so. I would not, upon any account, do it. I would not so violate the fidelity of history. But I have had strange experiences of many things in the course of my life. Gronwy Owen, Lewis Morris, Evan Evans, and, as echoes to them, Mr. Owen Jones, and many *Northwalians* besides, bitterly complained of the defects of the commonly received system of versification, when I brought *Cyfrinach y Beirdd* with me to London, in 1791, or 92. I imagined that it would be considered as a valuable acquisition, amply supplying the defects of the common system; but so far from this did I find it, that Sion Ceiriog, several

others, even Mr. Jones himself, exhibited the clearest marks of their prejudice against it, why I know not; they never gave any reason; indeed they knew not of any reason, or grounds of objection, unless that it was Southwalian, or perhaps because it militated powerfully and successfully against the system that the *Gwyneddigion* were then, and are still, *warmly* but *blindly* patronizing. In ninety-nine, when I went to North Wales, I took the whole with me, first and second books, shewed them to W^ms^ of Llanrwst; but he expressed a rancourous prejudice against them, asking me this question,—"do you think that your systems in South Wales are as perfect as ours?" W^ms^ is thoroughly ignorant of either, of all systems whatsoever, but that *Davydd Ddu Eryri*, and several others, who, being perfectly masters of the common system, and had previously, as I had intentionally led them to do so, acknowledged its great defects in the least objectionable parts of it, and its glaring absurdities in other parts, that they should, when produced to them, reject our Southwalian system, with openly and rancourously expressed and professed prejudice, made me greatly wonder. It is obvious envy; they felt their own idolized system melt into nothing before it, like a slight sprinkling of snow before the sun of a clear midsummer noon. Very few can endure the discovery of their own ignorance to prove from authentic examples, from old *Venedotian Bards*, prior to the days of Davydd ap Edmund, that what they called the Southwalian system was anciently their own, as much at least as it was the system of South Wales; but national, provincial, and every kind of local prejudices are very blind, and always very stupid things; but enough of this. Whether it shall be printed in the *Archaiology* or not, I will prepare a copy for you in the course of the approaching summer; I cannot promise it sooner. I will send you very soon a continuation of my MS. *Llyfyr Trioedd*, to the amount, with what you have already, of two-thirds of it. I will, in the same parcel, send a few things for the *Greal*. Let me, however, hear pretty soon from you. Compts. to Mrs. Owen, your son, and Dan^l^,

and to all others, as usual. I hope all are well. I have not been able to be in bed for a quarter of an hour for more than six weeks, obliged to sit up all night. This preys very much on my spirits, and also on my body. Drier and milder weather, should I live to see it, will relieve a little; but I have given up all hopes of a cure, and for the fag-end of my life there will remain but very few pleasures or enjoyments. Were these within my power, I have not spirits to relish them. I have lately borrowed a curious MS. volume, containing 169 pieces by D. ab Gwilym, much more correct in their readings than those of the printed copy. I will, by little and little, transcribe it. In 1802, I bought up for Mr. Williams, of the Strand, a number of the N^os^ of Mr. Walters' *Dictionary*, from Mr. Henry Walters; but they fell into Mr. Jones' hands, and he detained them. I wish he would write to Henry Walters, and acknowledge this, otherwise it is likely that an unpleasant misunderstanding will take place between me and Henry Walters, who, I am told by a friend, insinuates that I have received the money for them from Mr. Williams, but have never paid them to him. A post or two hence will bring Mr. Williams a letter of a little importance. I thought of writing this evening, but my spirits fail me greatly. I have been attempting a *Cywydd Marwnad* Iolo Morganwg, by way of amusement, during a late little ramble. If I can finish it tolerably to my mind, I will send you a copy of it.

My friend and neighbour, Mr. John Hooper, begs again of you the favour of buying him two-sixteenths of different numbers of lottery tickets, when you go into the city. You will find the money remitted in this letter. I shall thank you for the favour, if you will do so, and send them to him, registered.

I find that my collection of Welsh words will amount, when brought together, to upwards of 25,000,—more than 5,000 of them Silurian locals, or of local acceptation, and surprizingly corresponding in sense with Taliesin, and our most ancient writers. They will fill about four volumes foolscap into double columns; but it will be a

work of great labour to finish the collection alphabetically in only the first letter. If I shall live to bring all my loose papers into regular volumes, the number will be more considerably than 100; these I intend, with about a thousand volumes of printed books, to make the foundation course of a County Library; and I intend applying to the sheriff and magistrates of this county, with a proposal for depositing them in the grand jury room, in the county hall, at Cardiff, or in the new town hall, also a county hall, at Bridgend, in proper cases or presses, the Librarian to be chosen by the magistrates. I shall reserve a few priviledges in favour of —— children and their descendants. This county had once two valuable collections of MSS., one at Lanblethian, which was given to Jesus College, where most of them have been stolen, as appears from the donor's catalogue, some of them by Dick Thomas, of late years; the other was that of Trebrynn which has been scattered like chaff before the wind; so that all the great collections are now in North Wales, except that of Havod, which is only nominally, as it were, in South Wales, but much nearer to the utmost extremity of North Wales,—even *Holy-Head*, or *Llanfair yng Nghornwy*,—than it is to any part of Glamorgan; so that I intend my collection to accomodate and supply the wants of this part of South Wales, if I shall succeed in my plan.

I plague you, as usual, with a very long letter. I wish you would retaliate upon me; I richly deserve it, and wish to undergo the penance, in hopes that it will be of some good to my soul—Digon bellach.

I am,

Dear Sir,

Your most humble serv^{t}

EDWARD WILLIAMS.

/|\

GORSEDD BEIRDD YNYS PRYDAIN.

A MEETING of the Gorsedd was held last Alban Elved, on the hill of Bryn Castell y Brenhin, near St. Bride's Major, in Glamorgan, where an appropriate circle of stones had been constructed for the occasion by the joint labour of several of the inhabitants.

The bards walked in procession up the hill, being headed by the banner of Peace, on which was inscribed the motto—"*Deffro! mae'n ddydd;*" then a carriage containing three harps, on which several national airs were being played; next to that followed the broad banner of the Gorsedd, of azure hue, on which was displayed the motto—"*Gwir yn erbyn y Byd,*" together with the mystic symbol /|\ in gold. When the procession reached the circle, outside of which a large concourse of people had assembled, anxious to witness the proceedings of the day, Myfyr Morganwg, B.C., A.Dd.Y.P., Mathonwy, B.C., Ap Myfyr, B.B.D., Ieuan Wyn, B.B.D., and others, went into the bardic inclosure; the harps, meanwhile, pouring their thrilling strains of melody.

The introductory ceremonies, prescribed by ancient usage, were duly observed and explained one by one by Myfyr Morganwg, who also very clearly and emphatically asserted the antiquity of the Gorsedd. Having then been elected president, he ascended the *Maen Arch*, and took his station in the "eye of light," or the junction of the radial representative of the Divine Name, having in his hand the Tydain, or mystic rod, and on his bosom, suspended by a white ribbon, a real druidic bead, supposed to be about 2000 years old. The "Gwaedd uwch adwaedd" having then been recited, a few more ceremonies been gone through, and the bardic prayer been

offered up, the president declared the Gorsedd duly opened.

Myfyr now proceeded to deliver the "Voice," for the instruction of the multitude, and was succeeded by Mathonwy, Ab Myfyr, Ieuan Wyn, and Idris, who each recited pieces of excellent poetry, and very suitable to the occasion.

The ceremony of conferring degrees came next, when two gentlemen from North Wales, Estyn and Glasynys, were graduated, the one a Druid, the other a Bard, according to the privilege and custom of the bards of the Isle of Britain.

Upon this, proclamation was duly made from the Gorsedd that the Eisteddvod of next Alban Elved was to be held at Llangollen, in North Wales.

Nathan Dyfed, Dewi Haran, Ivor Cwm W$\hat{y}$s, and Bardd Cilfynydd, were summoned to appear before the Gorsedd, and answer the charge brought against them of having caused a division in the order, in that they took upon themselves, without authority, to hold a Gorsedd recently at Aberdare, and to confer *pseudo* orders upon several candidates. But as they were not present, notice was given that they were to make their appearance at the Gorsedd of Alban Arthan, which was to be held on the Maen Chwyf at Glan Taf, in order to defend their conduct, or gain the compassion of the Gorsedd, so that the sword need not be unsheathed against them.

Having received the names of several candidates for bardic honours, the president called the attention of his countrywomen to the fact that these honours were open to them as well as to the male sex; that Gwenynen Gwent (Lady Hall) was already a distinguished member of the order.

A hymn was sung, and the Gorsedd was closed, until its re-opening on the banks of the Tav, on the day of our publication.

The bardic, literary, and musical festival of the evening was carried on in a spacious marquee, which was filled to overflowing.

The president on this occasion was W. P. Johns, Esq., Maes Isaf.

The judges of both the poetic and prose compositions were Myfyr Morganwg, B.C., A.Dd.Y.P., and the Rev. R. P. Llewelyn, M.A., Llangynwyd.

Judge of the music, Mr. T. G. Jones, Cardiff.

The successful competitors were—W. P. Johns, Esq.; Messrs. T. Morgans, Maesteg; J. Evans (*Ieuan Wyn*), Pont y pridd; D. Llewelyn (*Meudwy Glan Hafren*); Hezekiah Thomas, Cwm Rhondda; Walter Cosslett, Caerffili; Edward Heydon, Master of the National School, St. Bride's Major; Josiah John, Wern; Reuben Lott, Pen y bont; Charles James, Pont y pridd; Dewi Wyn o'r Pil; Mrs. Davies, Sutton; the choir of Pen y bont, led by Mr. Hibbert, yr Eos yn y Llwyn.

The treasurers were J. Thomas, Esq., Black Hall, and J. Williams, Esq., Sealands.

The Eisteddfod passed off exceedingly well; and a very general desire was expressed of having another such meeting in the same place as soon as possible.

LLEWELYN BREN.

Since my last communication on this subject, I have met with a few additional particulars, which ought also to appear in the pages of the *Cambrian Journal*, as further illustrative of the lives and fortunes of the two men who bore the name of Llewelyn Bren. I will supply you with both the original and a translation:—

Llywelyn Bren, Senghenydd.

Llywelyn bren, ap Gruffydd, ap Llywelyn hagr, ap Ifor, ap Einon, ap Rhiallon, ap Selyf, ap Caw, ap Ceiliog Myngrydd, ap Hywel, ap Dafydd, ap Morgan, ap Maglawn (or Maglaw) Brenin yr Alban.

Llewelyn Bren, son of Griffith, son of Llewelyn the Ugly, son of Ivor, son of Einion, son of Rhiallon, son of Selyv, son of Caw, son of Ceiliog Myngrydd, son of Hywel, son of David, son of Morgan, son of Maglawn (or Maglaw), King of Scotland.

Llywelyn bren a wnaeth gadgyffro, yn erbyn Arglwydd Morganwg: ag a fyrhawyd o ben gan Syr Wiliam Ffleming, lle ai bradgyflychwyd ef gan dwyll gwyr y Berhonddi yng Nghelli Frychan yn Aber Morlais.—(*Llyfr Pantlliwydd.*)

Llewelyn Bren rebelled against the Lord of Glamorgan, and was beheaded by Sir William Fleming, where he had been betrayed, through the treachery of the men of Brecon—that is, at Gelli Frychan by Aber Morlais.—(*The Book of Pantlliwydd.*)

It will be observed that three links more are given in the above pedigree than occur in the lineage which appeared in my last paper. We have here, also, an account of his death, to which we were before strangers.

Again,—

Llywelyn bren ieuanc, ap Lle^{n} Fychan, ap Llywelyn frych, ap Madog, ap Hywel Melyn, ap Ifor, ap Einon, ap Rhiallon.

Llewelyn Bren, the Younger, son of Llewelyn Vychan, son of Llewelyn the Speckled, son of Madog, son of Hywel the Yellow, son of Ivor, son of Einion, son of Rhiallon.

Llywelyn bren ieuanc oedd yn Amser y Brenin Edward o Gaernarfon, ag efe a gyffroes Gadfargod yn erbyn Iarll y Clâr Arglwydd Morganwg, ac a ddaliwyd lle ai rhoed yngharchar yn y Twr Gwyn yn Llundain a deufab iddo gydag ef nid amgen Gruffudd a Chydifor, ag yno y buant farw. A Mab arall i Lywelyn bren a elwid Rhys, ag efe a fu yn Rhyfel Cressi yn wych ei orchest, ag a wnaethpwyd yn farchog. A Mab i'r Rhys hwn a elwid Llywelyn ap Syr Rhys ap Llywelyn fychan.

Llewelyn Bren, the Younger, lived in the time of Edward of Caernarvon. He raised a civil war against Earl Clare, Lord of Glamorgan, but was captured and imprisoned in the White Tower, London, he and his two sons, namely, Griffith and Cedivor, where they died. Llewelyn Bren had another son, named Rhys, who greatly distinguished himself in the battle of Cressy, and received the honour of knighthood. A son of this Rhys was named Llewelyn, the son of Rhys, the son of Llewelyn Vychan.

According to this pedigree, Llewelyn the Younger could not be a lineal descendant of the other, as stated in my former letter, though he traced from his great-grandfather.

ARTHUR.

LONGEVITY IN THE COUNTY OF GLAMORGAN,

By the late Iolo Morganwg.

Edward Pritchard, rector of Flimston,[1] taught school in the parish, taught the Latin, Greek, and Hebrew languages, the mathematics in general; his skill in astronomy was so great, as to attract the notice and obtain the friendship of Sir Isaac Newton, who visited him two or three weeks at a time. He lived in the house wherein the writer of this article now lives, was greatly beloved by his neighbours, and highly respected by all the gentlemen of the county. He brought up many good scholars, one of whom, Mr. John, of St. Arthan, who had assisted him in his school, said that being once in company with him where there were many other respectable gentlemen, one of them, a young man, asked him:—

"Mr. Pritchard, pray, Sir, what is your age? You are supposed to be very old."

"I am three score and two, and five more."

"Three score and seven it seems. I thought you were much more, I had been told that you were more than a hundred."

"Pshaw! you are but a young man, Sir, I am three score, Sir, and two score, Sir, and five more."

An elderly gentleman then asked if he really was 105. He seriously answered that he was, and that he had been in holy orders, and had officiated as a clergyman, for upwards of eighty-three years. This was a few years, not less than four or five, before his death. He well remembered the breaking out of the civil war in the time of Charles I.; he expressed himself to the following purpose:—

"The storm, whilst it blew over us was dreadful, but it cleared the air of most infectious and stinking fogs, and gave us a more wholesome air, and a better state of health; I pray God we may never want such another storm."

He appears, by some accounts that I have had of him by a very sensible woman, who had been well educated

[1] He died A.D. June 22, 1742.

at his school, and was a great favourite of his, to have had some singular religious opinions. He was a Sabbatarian, an Universalist, and has often said to her,—

"Molly, we are still, the most learned and most wise of us, in the weak infancy of divine as well as of human knowledge, there are generations coming, Molly, that will have stronger eyes than any have yet had, and will see much clearer and farther than any have yet seen. I shall not live to see any of this; you may live to see a little and your children may see more, but the third generation, Molly, will see what we cannot know, perhaps what we dare not mention. Attend your church, Molly, and above all, Molly, read and study your Bible, and never lend your ears to the dogmatists that will once more ruin our poor country for a while. I see them coming, Molly. God help and deliver a poor world."

Thus, in an oracular manner, would he often express himself. He was fond of gardening, and detested hunting, shooting, and angling, but, above all, cock-fighting, bull-baiting, and horse-racing. He would often retire into some sequestered corner of a field, wood, or thicket, with a couple of books under his arm to read and study. When the Methodists first appeared, he expressed some dislike of their conduct and tenets, but warmly cautioned all his acquaintances against persecution of any kind whatever. He once said, they may possibly bring on again such times and things as I have seen. He was re-ordained, it is said, at the Restoration, which would induce one to suppose that his first ordination had been according to the Presbyterian or Independent principle.

The vertical dial on the church, at Flimston, was made by him, and is a very correct one. He could work well, it is said, at all mechanic trades.

Jennet Frances, cotemporary with Mr. Pritchard, died before him at the age of 112, or more. She danced a few months before her death. She called Mr. Pritchard a young boy, whose birth she well remembered; and long before that, she remembered *prw dewch*, and was one of the women who so called the men out of the woods to have their victuals, when hiding from the press-gang of both the king and the parliament. *Prw dewch* is the Welsh

word used to call cattle to their fodder. She had been one of twenty-six women, reaping a field of wheat, where not a single man would venture to appear. She would relate very affecting stories of the general tenderness of the women towards the men, who, in those troublesome times, were obliged to hide themselves in woods, &c., and would declare that she never knew or heard of a single instance of a man having been betrayed or discovered to the press-gang by a woman. Such it should seem are many female virtues, that, owing to an absurd system of educating them, are never brought into action, perhaps never roused from a sleep wherein they have ever lain.

Catharine Rees, *alias* Jenkin, of the same parish, died about the year 1768, at the age of about 110, or more. She was an illiterate rustic, and could give no interesting account of anything that had happened in her days, only that women of all ages were, when she was young, in the general habit of smoking, and of singing smutty songs when by themselves, and no men near; and remembered morris dances by women all in breeches, contending with companies of men dancers. She lamented the discontinuance of Sunday dancing.

Cecil Watkin, of St. Athan, died about 1778, she being married; and at Bristol, on some occasion, saw Queen Anne there. She had forgotten the year of her birth, but believed that she was rather more than 100 years old, two or three years before her death.

[In the MS. from which the above notices are extracted, there are several other persons mentioned, who are remarkable for their great ages. Some of these are recorded in English, others in Welsh, and are to the following effect]:—

Ann Richman, 125 at least, died 1765, remembered St. Fagan's fight.

Christian, mother of Thomasine of Porth Kerry, milking at Canton,[e] died 1764.

[e] *Al.* milking in a field at Canton, morn of St. Fagan's fight. Parliament army passed along through the field—she ran away—an

Peter Meare, 103.

John Roberts, Lantrithyd, 118, say daughter and Colonel Aubrey, who searched registers.

Mrs. Wilkins, Cowbridge, 109.

Her sister, more than 100.

Mrs. Thomas, St Hilary, 103.

Jennet Frances, 112.

Mr. Pritchard, Flimston, 98.

Kate Rees, 110.

Ned Rider's mother, 100.

John Sands Goodwel, 100.

Several at Lantwit, 100.

Margaret Lloyd, 98.

Mary Jones, St. M. Church, 98.

Edward Grant, living in 1808, 99.

James Thomas, of Maerdy Newydd, 105—(ab Iolo).

"At Lantrithyd, in Glamorganshire, John Roberts, a blacksmith, in the hundred and eleventh year of his age, who was in good health till within a few days, and retained his senses within an hour of his death."—*Hereford Journal*, Aug. 8, 1782.

Cecil wife of Peter Meare, bur[d] December 20[th] 1757, 107 years of age.

Peter Meare, buried April 8[th] 1771, aged 103. (Declared in 1768 that he was 100 years old or more.)

Mary John (Jacob) died 1767 Dec. 6[th], aged 120.

Lantwit Regr.

Morgan Mwynfawr, from whom the county derived its name, lived to the age of 154.

Iltutus is said, in *Achau 'r Saint*, to have lived to the age of 128.

Dubricius, *ib.* (lived at Carnllwyd), 100.

Hywel bach y Gof, Llanilltud Fawr, had been a soldier for 100 years, according to Iorwerth Fynglwyd's Elegy. In that case he could not have been less, when he died, than 120.

Edward Dafydd, in his Elegy, says that Thomas

officer ran after her—brought her back to her cow—assured her that none would hurt her—asked her for a draught of milk, and gave her two crown pieces for it.

Gruff. ab Sion ab Lewis of Gelli Gron, died in 1660, aged 102.

Annes Cemmys, the mother-in-law of Richard Basset, Esq., was buried at Llanfair, aged 109, according to Meuryg Dafydd's Elegy.

Rhuddfaon ab Arthfael ab Einydd, one of the ancestors of Morgan Mwynfawr, in the Poetic Mythology, is said to have lived 300 years. In Ieuan Hen's Elegy he is said to have been 140 years old.

Meuryg Dafydd, the bard, 100. Llywelyn Sion, the bard, 108.—See his Elegies by Ed. Dafydd.

Thomas Llywelyn, of Regoes, was, according to Siancyn Diffynog, upwards of 100 in the year 1590. And Mr. Edward Evan of Aberdare told me that he had seen letters from the old vicar, addressed to him, in the year 1615. He must therefore have been about 125 years old.

Edward Dafydd, the bard from Margam, composed an excellent Cywydd in the year 1613, and another in the year 1694. He must therefore have been almost, if not quite, 100.

Twm ab Ifan ab Rhys was a monk at Margam, but was expelled for having said that an end would come to the monasteries and their religion in the time of Matthew Caradoc, who was dead in the year 1500. He was imprisoned, after he had been sent out of Margam, by Sir Matthew Caradoc, as he says in a song of lamentation. There is extant a song of his, A.D. 1660, upon the overthrow of Charles II. He could not apparently have been much less than twenty-five years old when he was a prisoner at Cynffig. In that case he must have been at least 185 years old—about thirteen years older than old Harry Siancyn, and about thirty-three older than old Parr of Oswestry.

Leland, who wrote about 1538, says that Cynffig Castle was entirely in ruins in his time.

Tom Hugh, the Colhugh hermit, says tradition, lived to the age of 155, or thereabout. Mr. Nichols, of Ham, told me that he was living about the time that old Parr

died, and was then deemed older than he, and that many endeavoured to persuade him to go up to London, but could not prevail. He lived in a hole, or cave, of the cliff at Colhugh. There are now some living who remember this hole, which was called Tom Hugh's hole; but it fell many years ago, with a very great fall of the cliff.

Caradog Llancarvan, 120.

Morgan Hen, 120.

Hywel ab Owain, grandson of Morgan Hen, died 1042, 139.

Ithel, his brother, 127.

Iestin ab Gwrgan, 120.

These four lived at Lantwit, or Boverton. Iestin, the latter part of his life at Cardiff.

Bylchfawd ab Ywain ab Cyllin, King of Morganwg, lived 120. He was slain by the Irish Picts.

William Matthew Hen, of Adur, 138.

Dafydd Matthew Hen, of Castell y Meneich, 111.

Ysbel Matthew, doctoress, Llanilltud, 120.—(See the Matthew pedigree.)

Bleddgywryd Hen, of Lanweiryd (St. Dunwyd), brother of Morgan Hen, 120.

Seisyllt Hen, Lord of Llancarfan, about 1040, 180.

Caeron ab Hywel ab Elgud, Lord of Llanfaes Illtud (Lord of Llanilltud faes, according to some books), 135.

Elsbeth, daughter of Thomas Raglan, of Llanilltud Fawr (Matthews), 130.

Gwenllian ach Daf. ab Gwilym ab Siancyn ab Adam (*ib.*), 119.

Sir Lawrence Berkrolls, 122.

Sir Wm. le Esterling Hen, 110.

Saint Tathan, 120.

Guttyn Begor, shepherd of Sir Richard Began, Lord of Cardiff, 170.

Ieuan ab Llywelyn ap Cynwrig, of Adur, 129.

Ieuan Hen, 139.

Edward Kemys, of Cefn Mabli, 109.

Sir Matthew Caradoc, 112.

Ann, daughter of James Bwttwn, and wife of Thomas Gibin, of Llanffagan, 109.

Gwilym ap Siancyn, of Llansannwr, 126.

Rhobert Ffleming, of Llanilltud Fawr, 107.—(See pedigree of Lleison Lewis, in the Book of Nortown.)

Thos. Nerber, of Castleton, 115.—(See the pedigree of Thomas ab Sion of Landaff, *ib.*)

Sion Nerber, of Castleton, 102.—(See same page.)

Hywel ap Gronwy ap Ifor hir, of Ffisgin, 111.—(See pedigree of Tal y Garn.)

Seissyllt ap Lln. ap Meurig, 128.—(See pedigree of Senghenydd—the first.)

Gwilym Tew, the bard, 108.

Ieuan ap Rhys, father of Twm ab Ieuan ab Rhys, 124.

Iorwerth Fynglwyd, upwards of 110, according to the dates of his first and last poems, supposing the first was composed when he was twenty years old.

Saint Cattwg, of Llancarvan, 106.

Liswoney Church (stone in the wall)—Underneath lieth the body of Wenllian William, who died 3rd of June, 1732, aged 100.

Llangynwyd—Jane Jenkin died 21st January, 1774, aged 110.

I was told that of late years several, on whom there are no stones, had been buried, whose ages were 100 or more, at Langynwyd.

Esther, of Pwll y Carn (Llangeinwr), died in 1790, aged 101.

Edward Dafydd, publican, Llangeinwr, died 1792, aged 102.

Ann Pentre 'r Baili, Llangeinwr, died 1788, aged 104. 105 says another person, who had examined the register of her baptism, 1682—(Wm. Davies of Aber).

Mrs. Cook, of Liswoney, and Mrs. Howard, ditto, each 105, or more.

Eva, the wife of John Lewis, innkeeper of Newton Nottage, died about 1780, upwards of 100 years of age (104 *ait al.*)

PENMARK.—Thomas Morgan, of Coom, in Penmark, died in 1756, aged 110, or 111.

Thos. John, formerly of Flaxland, parish of Lancarvan, died at Penmark, about 1787, aged 105.

PETERSTON-SUPER-ELY.—William Bennet and his wife, both of this parish, died about 1787, each upwards of 120, as the Rev. Mr. Thomas, curate of the parish, who had examined the registers, assured me.

Mrs. Elizabeth Davies, of the *Wheatsheaf*, in Swansea, died in 1798, aged 120; remembered 1688.[3]

Old Ned of Ball House (Edward Thomas), died about 1820, aged 101—(ab Iolo).

Cambrian, May 21, 1808.—Mary Owen died at Neath, a fortnight ago, aged 105. She was born on the day of the accession of Queen Anne.

Another woman living in Neath, within the memory of many people now living, attained to the age of 108. Generally called Old Ann of the Bridge.

Y Bach Llwyth y Teirtref, 175.—(See Misgyn pedigree.) He lived to see his offspring filling three towns.

Robert Rhaglan, of Llanilltud, 119.

Tewdric ap Teithfallt, 140.

Edward David, of Langeinwr, a great drunkard, 102.

[3] This is explained in another page:—"Remembered landing of Wm. Tarbay—rage of one and joy of another party, rendered every neighbourhood dangerous. Was, she said, ten or twelve years old at least—believed she was more."

THE TRADITIONARY ANNALS OF THE CYMRY.

CHAPTER XVII.

(*Continued from page 223.*)

39. Three things can never be annihilated, from their unavoidable possibilities: mode of existence; quality of existence; and the utility of existence: these will, divested of their evils, exist for ever, as varieties of the good and beautiful in the circle of gwynvyd.

40. The three excellences of changing mode of existence in gwynvyd; acquisition of knowledge; beautiful variety; and repose, from not being able to endure ceugant and eternity.

41. Three things increase continually: fire, or light; understanding, or truth; soul, or life: these will prevail over everything else, and then abred will cease.

42. Three things dwindle away continually: the dark; the false; and the dead.

43. Three things accumulate strength continually, there being a majority of desires towards them: love; knowledge; and justice.

44. Three things become more and more enfeebled daily, there being a majority of desires in opposition to them: hatred; injustice; and ignorance.

45. The three plenitudes of gwynvyd: participation of every nature, with a plenitude of one predominant; conformity to every cast of genius and character, possessing superior excellence in one; the love of all beings and existences, but chiefly concentered in one object, which is God; and in the predominant one of each of these will the plenitude of heaven and gwynvyd consist.

46. The three necessary essentials of God: infinite in Himself; finite to finite comprehensions; and co-unity with every mode of existence in the circle of gwynvyd.[5]

[5] These triads may be seen in the original in Edward Williams' *Poems*, ii. pp. 233, &c. Of the copy from which they are taken he gives the following account:—"The Triads that are here selected are from a manuscript collection, by Llywelyn Sion, a bard of Glamorgan, about A.D. 1560. Of this manuscript I have a transcript. The original is in the possession of Mr. Richard Bradford, of Bettws, near Bridgend, in Glamorgan. This collection was made from various manuscripts of considerable, and some of very great antiquity. These, and their authors, are mentioned, and most, or all of them, are still extant."—p. 218.

It would appear from the foregoing triads that the unity of the Godhead was the very life and soul of the bardo-druidic system of theology. And how much more sublime were the conceptions of God, entertained by the ancient Cymry, than those of other gentiles! A self-existent eternal Being, traversing and filling the interminable ceugant—issuing out of it to create the world—and in the course of his providence continually aiding men to recover their lost state of blessedness!

Cylch y Ceugant, means, literally, the circle of the inclosing circumference, that is, the perfect rim that bounds the entire space of existence.[6] But though God alone is said to traverse Cylch y Ceugant, yet the elementary constituents of creation were there also in Him, and through Him, as their life and existence. Thus in a bardic catechism we read:—

"What material did God use in the formation of the world, namely, the heaven and the earth, and other things known and conceived?

"The *manred*, that is, the smallest of the small, so that a smaller could not be, which flowed in one sea through all Ceugant —God being its life, and pervading each atom—and God moving in it, and changing the condition of the manred, without undergoing a change in Himself. For life is unchangeable in all its motions, but the condition of that which is moved is not one and the same. Therefore, because God is in every motion (ymmod) one of God's names is Modur.[7]

When, however, God "rushed out of his infinitude," and became "finite to finite comprehensions," in the creation of a material world,

"He collected the separate particles from the infinite extent in Cylch y Ceugant, and collocated them methodically and in proper order within Cylch y Gwynvyd, as worlds, and lives, and natures, without number, weight, or measure, that could be conceived or understood by any save Himself, and such as no other being could provide, or contrive, even if he possessed the endless ages of Cylch y Ceugant."[8]

It was Cylch y Gwynvyd, the circle of the *white*, or

[6] "Ceugant, that is, the interminable space."—*Bardism.*
[7] Unpublished MS.
[8] *Ibid.*

(taking that colour as the emblem of purity,) the *holy world*, that sprang into existence on the announcement of the divine Name. This is the abode of the blessed, whence they can see Him "in one communion of glory, without secresy, without number, and without species that can be ascertained, save essential light, essential love, and essential power, for the good of all existences and vitalities."[1] They shall also there hear the melody of the divine Name "for ever and ever; and where it is heard, there cannot but be the might of existence and life for ever and ever."[2]

Some of these happy beings, however, "aiming to augment their felicity, made an onset on infinitude, purposing to divulge all that they might discover there; and to ascertain the secresy, number, and essence of God;" but this they could not do. Death intervened, and they fell to Cylch yr Abred, even to Annwn, or the lowest point of existence. In one of the triads, quoted above, it is stated that pride is the sin that sends to Annwn, but it must be pride in its most absolute form, entrenching on infinitude. But as this cannot any more be put in action, the proverb is true,

"Nid eir i Annwn ond unwaith."[3]

But to any other grade of Abred, man may descend, according to the nature and magnitude of his sins. He will, however, rise again to manhood; and should he fall ever so many times, he will ultimately attain felicity. And this will happen in respect of the whole human race, and "then cometh the end of Abred."

Abred seems to be compounded of *ab*, from, and *rhed*, a course, and is intended to convey the idea of animal gradation, through which the soul must regularly ascend towards the point of liberty. This state, inasmuch as it was, in some sense, a re-commencement of life, went also under the name of *advyd*, re-world, which expression is still used to denote adversity or misery.

We advanced a suggestion in the First Chapter of these

[1] Roll of Tradition; Iolo MSS. p. 424. [2] MS.
[3] Annwn is visited but once.

Annals as to the probable origin of Dis, from which, according to Cæsar, the Gauls claimed descent. We hinted that it might have been *Dydd*, day, since man, liberty, and light, form a triad of "connates." It is, however, far from improbable, that the Dis of Cæsar was meant to represent Annwn,[4] or the abyss, from which, according to bardism, all mortals have to re-commence life.

The following extracts from the bardic catechism will further illustrate the doctrine of Cylch yr Abred:—

"From whence hast thou come? and what is thy beginning?"

"I have come from the great world, and my beginning was in Annwn."

"Where art thou now? and how didst thou come to it?"

"I am in the little world, whither I have come by traversing Cylch yr Abred, being now a man, on its limits and extreme confines."

"What wert thou before humanity in Cylch yr Abred?"

"In Annwn I was the least thing that could possibly be endued with life, and the nearest thing possible to positive death. And it was in every form, and through every form possible for body and life, that I came to the state of humanity, and the little world, traversing Abred, where my condition was hard and grievous, through the age of ages, from the time I was parted in Annwn from the dead by the hand of God, and through His great kindness, and boundless and everlasting love."

"Through how many forms didst thou come? and what happened unto thee?"

"Through every form capable of life, in water, in earth, and in air, and there happened unto me all that was severe, and hard, and evil, and all suffering; and but little was the goodness and felicity that befel me before I became man."[5]

Mention is made in the triads of cythraul, a name by which Christians designate the devil. The following extract will illustrate further the views which the bards had of it:—

"A cythraul is destitute of life, and intention—a thing of necessity, not of will, without being, or life, in respect of existence and personality; but vacant in reference to what is vacant, dead in reference to what is dead, and nothing in reference to what is

[4] From *an*, not, and *dwfn*, deep,—"the bottomless pit." In the Christian code Annwn is made to stand for hell.

[5] Unpublished MS.

nothing. Whereas God is good with reference to what is good, is fullness in reference to fullness, life in life, all in all, and light in light."[6]

All things tend towards the subjugation of cythraul, and when all mankind shall have been finally removed into Cylch y Gwynvyd, it ceases altogether, for darkness can have no place where it is eternal day.

It hardly accords with the principles of druidism that there should be bloody sacrifices. We certainly meet with no indication of the fact in the traditionary fragments that have come down to us. On the contrary, the Cymric *aberth*[7] is clearly identified with the oblations made to the bards at the principal festivals; and is suggestive of the inquiry, whether the Magi—"the Druids from the East"[8]—when they presented to the Divine Child "gold, and frankincense, and myrrh," did more than offer to Him their usual oblations, as to the expected bard now appearing at Alban Arthan?

It was the druidic belief that everything was arriving at perfection; hatred, injustice, and ignorance continually diminishing; love, knowledge, and justice gaining strength every day; and that all this was being brought about through the instrumentality of the bard—the moral sun. The people must accordingly have looked forward to the rising of a "Sun of Righteousness"—it was necessary that the metaphorical Son of God, should become a real Son of God, ere He could "destroy the works of the devil."[9] When Christ therefore came, and

[6] Unpublished MS.

[7] The word is derived from *a* intens., and *berth*, beauty, wealth. *Gwr aberthawg*, is a rich man. It is remarkable that in some accounts of the bardic aberth, "the ornaments of trees," "flowers," and "trefoils," are enumerated,—things partaking more of the beautiful than the useful. The oblation of flowers, fruits, and incense was ordained in India about a thousand years before Christ.

[8] In an Irish version of the Gospel of St. Matthew, the phrase "there came wise men from the east" is rendered "the Druids came from the east." In like manner, in the Old Testament, Exod. vii. 11 the "magicians of Egypt" are made "Druids of Egypt."

[9] Hence among other nations the bard was prematurely deified under the names Budha, Woden, Mercury, &c.

the Magi beheld his star in the direction of the eastern ray, it is no wonder that they entered immediately upon their long journey, in order "to worship Him." No wonder that the British Druids received Christianity in the general and complete manner which ecclesiastical historians describe.

But are the views which we have given of the bardo-druidic theology, out of documents purporting to be original, supported by external authority? It is very necessary in our estimate of British Druidism to bear in mind that it was of a purer description than the form which prevailed on the continent. Therefore, supposing the creed of Gaul to have been tinged with polytheism, as Cæsar would have us believe, the fact would not affect the character of British Druidism. "Pure bardism," say our Triads, "was never understood out of Britain," it was therefore easy to deify names and attributes. Nevertheless it is quite possible that Cæsar should have been misinformed on the subject, or that he should have wilfully misrepresented it to serve his own ends. However, we have the testimony of Pliny, and other early writers, to the effect that the Druids did hold the doctrine of one God. To this may be added the valuable though negative evidence of archæology, which has hitherto completely failed in discovering any traces of British idolatry.

The doctrine of the metempsychosis is admitted by all writers to have been a prevailing feature in the bardic code. Cæsar, in particular, says that the Druids taught that the soul did not perish, but passed after death from one body to another.[1] And Mela, that one of their precepts had become public, namely, that which bade them remember "to act bravely in war, that souls are immortal, and that there is another life after death.[2]

The British view as to the termination of the state of Abred is likewise countenanced by some of these early writers, who deliver it as a druidic axiom that the world will ultimately perish.[3]

[1] Lib. vi. c. 14. [2] De Situ Orbis, lib. iii. c. 2. [3] Strabo, &c.

CORRESPONDENCE.

PHILOSOPHICAL CATECHISM.

To the Editor of the Cambrian Journal.

SIR,—Do you, or any of your readers, know anything of a work, which, I am told, was printed about 1740, by David Jones of Trefriw, "from an old Welsh MS.," being "a kind of Philosophical Dialogue, or, as it may be termed, Catechism?" You will oblige me greatly if you can give me any information about it.

I remain, &c., EINIGAN.

OWAIN AP ALDUD.

To the Editor of the Cambrian Journal.

SIR,—In an old MS. I met with the following memorandum:—

"Owain ap Aldud opposed the English in Tegeingl, before Owain Glyndŵr."

Can you tell me more of his history?—I remain, &c.,

ROBIN GOCH.

To the Editor of the Cambrian Journal.

SIR,—Some years since I purchased a curious book on Wales, of which I suspect there are extremely few copies. It is entitled,—

"The | History | of the | Cymbri (or Brittains) | for three hundred years | from the commencement | of Christianity. | giving an account | of the Patriarch of their Tribes | Their Peregrinations Their Settle | ment in this Isle: Their Struggles with | forrein Invaders: The Gospel preach'd | among them by Apostolical men |

"All that has been hitherto writt | relating to the Primo-primitive State of | the Brittish Isles, confuted: and the true | History stated and demonstrated. |

"All new Discoveries |

"Printed in the year 1746 | "

No author's name, nor place of impression, but a MS. note at the foot of the title says:—

"The Author & Printer is the Rev^{d} M^{r} Simon Thomas of Hereford."

At the top of the title is this MS. note:—

"T. Culcheth, The Author's gift."

The whole work is most *rustically* printed on coarse paper, and was apparently printed by himself in his own house. From its general

appearance, one might suppose it to be the first essay to set up a book in type, on the first discovery of printing.

The size of the leaves is 6 inches by 4¼, and contains 240 pages of text, besides four pages of preface, and the title. The preface begins,—

"Le Clerc in his Preface to his System of Physiology," and ends,—"will not spare."

The text begins,—

"Chap. I. Of the Tower of Babel & its Builders.

"The Memory of the Tower of Babel," &c.

It ends with this sentence,—

"Upon the whole, What our modern Historians left behind them relating to the primitive state of things in the Brittish Isles, are fit for no other use, than

"Deferri in vicum vendentem thus et odores:
Et piper, et quicquid chartis amicitur ineptis.

"Finis."

If any gentleman can contribute any facts relative to this author and his history, he will be doing a service to the literary biography of Wales.—I am, &c.,

Middle Hill, 1st Nov., 1857. THOS. PHILLIPPS.

MISCELLANEOUS NOTICES.

CADAIR EDWART.—In the parish of Langynwyd, in Glamorganshire, there is (or was lately) an oak, not very large, forked. In the fork, Edward II., who resided *incog.* in this parish, when under the necessity of flying from his queen and barons, would often sit, and pensively view the country around, which exhibits a fine landscape, whence the tree was called "Cadair Edwart," the Chair of Edward. He would often say that, to possess the tenement on which this oak grew, and to live among his affectionate friends at Langynwyd, would afford him much greater enjoyment than the possession of his crown ever did.—*Tradition at Langynwyd.*

DICTIONARY.—We are glad to inform our readers that the Thirtieth and concluding Part of the excellent *Dictionary* compiled by the Rev. D. Silvan Evans, is now in the press, and will be published in a few days.

REVIEWS.

TALIESIN; OR, THE BARDS AND DRUIDS OF BRITAIN. A Translation of the Remains of the Earliest Welsh Bards, and an Examination of the Bardic Mysteries. By D. W. NASH, Member of the Royal Society of Literature. 8vo. pp. 344.

We congratulate the author of this book upon his good fortune in having mastered the Cymric tongue; at the same time, we regret that he should have made such a rash use of his new wings as to endeavour to penetrate the lofty and misty regions of Taliesin and his contemporaries. True, he had as much right to do so as Mr. Algernon Herbert before him; but the very thought that the latter had failed in his attempt, ought to have suggested to him the bare possibility that he himself might likewise prove unequal to the task. Both these writers seem to have proceeded in their Welsh speculations on similar principles; they mentally formed theories according to their natural inclinations and prejudices, and then put that construction on the difficult and ambiguous passages of Taliesin, which was most favourable to their respective views. No wonder that the result in each case was so different. It would have been more in accordance with common sense, and the principles of sound criticism, if they had first of all investigated the nature and claim of that system which professed to be the representative of ancient bardism, and to have explained the technical allusions in the early and medieval poems with reference to it, than to have tried, as they have done, to form a system for themselves, exclusively, out of these several allusions. How very absurd it would be to profess to interpret the names of Jupiter, Mars and Venus, irrespective of the known mythology of the Greeks and Romans! Yet this is what Mr. Nash is doing with reference to British bardism; or, rather, he is doing more than this, in that he is endeavouring to disprove the very existence of the system by means of the bardic allusions themselves!

One of the main features of bardism is oral tradition—it purports to have been perpetuated and kept alive by means of it. If Mr. Nash had inquired into this fact, as he ought, gathering all the collateral proofs in favour of its existence, from the testimony of Julius Cæsar downwards, he should have seen reason why bardism could not be found in books much before Llywelyn Sion's time; and we might have been spared such sneers as the following:—

"We need say no more about the Coelbren y Beirdd of Edward and Taliesin Williams, than that if Triads can be kept in a private repository, to be produced for the first time in the nineteenth century, to prove the existence and employment of a bardic alphabet any number of centuries earlier, there can be no difficulty in proving anything which may be deemed desirable."—(p. 235.)

Mr. Nash is disposed to attribute to "Old Iolo" and his son that

skill for fabricating which those who knew them well would repudiate with indignation. Both these men were as devotedly attached to truth as any men living. And as to the "Esoteric Literature of the Ancient British Bards," which Mr. Nash suspects to have never existed, we can tell him that, so far from that being the case, the work is even now being prepared for the press.

A portion, indeed, of the old system has Mr. Nash seen; namely, that which is designated "The Voice Conventional of the Bards of Britain," and is printed in the *Iolo* volume. But how does he regard it? He calls it a "tissue of absurdities;" a course, we hesitate not to say, which is unworthy of a common historian, much less of a critical philosopher who professes to examine into ancient usages. In like manner, the little respect he shows for Dr. Owen Pughe's wish to observe the customs of his order, and which he calls "simply ludicrous," (p. 139,) indicates clearly that the frame of his mind is totally unfit for the task he has taken upon himself in the present work.

Mr. Nash would have all the features of bardism noticed in the poems of Taliesin, and, because they are not discernible there, it is an argument with him that Taliesin knew nothing of bardism, or that the system did not exist in his time. Nevertheless, he has so deprived Taliesin of his usually alleged property, as to leave him the possessor of scarcely half-a-dozen poems, and those of a kind where mythological allusions could not well have a place! Indeed we are not quite sure that he allows him to be the author of any one of these poems—he cuts off, and throws doubts, in such a way as to leave the reader in a state of uncertainty as to what his conclusions really are.

The medieval poems, however, he cannot venture to deprive of the dates usually assigned to them; and here he meets with bardic allusions of such a glaring kind, as almost to baffle him. Thus says Rhys Brydydd in the fifteenth century:—

"Bychanav o'r bychenid
Yw Hu Gadarn vel barn byd
Ai mwyav a nav i ni
Da coeliwn a'n Duw Celi

Ysgawn ei daith ac esgud
Mymryn tes gloewyn ei glud
A mawr ar dir a moroedd
A mwyav a gav ar goedd
Mwy no'r bydoedd."

Thus translated by Archdeacon Williams:—

The smallest of the small
Is Hu Gadarn, as the world judges,
And the greatest and a Lord to us,
Let us well believe, and our mysterious God.

An atom of glowing heat is his car,
Light his course and active;
Great on land and on the seas,
The greatest that I manifestly can have,
Greater than the worlds.

Mr. Nash can make nothing of this; but maintains that the whole force of the passage lies in the two lines,

"Ai mwyav a nav i ni
Da coeliwn a'n Duw Celi,"

and in order to remove any idea of "a mysterious or concealed Christ known only to the bards," he makes *celi* to be the same as the Latin

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